

# *The* CHRISTIAN CENTURY

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## Alexander Campbell in Prison

By Errett Gates

## Local Option Demos- tration in Springfield

In Illinois Department

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# The Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Roman Catholic

The first number of volume one of the Catholic Educational Review appeared in January, 1911. In this number are articles on "The Papacy and Education," "The Playground Movement," "The Pastor in Education," "Jesuit Education in America" and "The Teaching of Religion." The progress of Catholic schools is discussed editorially, and the Catholic view of the teaching of religion is emphasized. The Review is published under the direction of the department of education of the Catholic University of America. In the article on the Papacy and education the writer, Dr. Edward A. Pace, who is also one of the editors, defends the view that liturgy and ritual are more than outward forms of Christianity. The traditional teaching and practice of the church are in accord with the findings of psychology and sound educational theory. An idea does not get its full value till it is expressed in action. Perception is not all-sufficient in education, motor processes are of extreme importance. We quote one paragraph:

Needless to say, the church has shown a deeper psychological wisdom than those who condemn her worship as superfluous pomp. In the sacramental system and in all liturgical forms, there is undoubtedly an appeal to sense; but there is also an inner meaning which is conveyed to the mind with greater force by these outward signs than it could be expressed by any eloquence of words. In the mind of the child whose sense-perception is developing, it is clear that religion should be associated with what is beautiful; but the adult also needs to be reminded of the spiritual realities by means of concrete form. Hence the vigilance of the church in all that pertains to the liturgy, hence also the careful prescriptions emanating from the Holy See in regard to the minutest details of worship and rite. The same central authority that teaches Catholic doctrine and legislates for the Church at large is exercised in passing those ordinances which regulate the manifestation of the faith in the public services of the church.

The public schools are criticised in the Review because they do not permit the teaching of religion. Of course religion can be taught properly only in those schools which are under the control of the church. The results of bringing up children without religious instruction of the right kind are deplorable, as the Catholic sees the situation. The American people are losing their regard for the law. During the last five years, in the United States, there has been an average of 147 murders per million per annum, and during the last two years the average has been much higher. The rate in Canada is 3, and the highest in any part of Europe is 14. The American people wreck more homes every year than all the rest of the civilized world put together. Figures are given to show the superiority of the moral training received in parochial schools over that of the public schools:

Nearly one-third of the children of school age, in the eastern district of Pennsylvania, attend Catholic schools, and this is fairly representative of the proportion of the children attending the parochial and public schools, in that district, during the past few decades. We learn from the annual reports of the state penitentiary for that district, however, that of the eighty-nine convicts twenty-one years of age and under committed in 1890, sixty-one were products Catholic schools. Of the total number of

of the public schools and three of the Roman criminals committed to the penitentiary, in that district in 1902, 371 received their education in the public schools, fourteen received their education in Catholic and other private schools, while thirty-three received their education partly in public and partly in private schools. Forty-four of the convicts twenty-one years old and under, for the same year, received their education in the public schools, four in Catholic parochial and private schools, and three partially in public school. And so it runs. Five pupils as against 350 is the record of the parochial and private schools against the public schools in the following years. In 1904 the record is eight to 406; in 1905, nine to 399; in 1906, eight to 348; in 1907, nine to 367; in 1908, nine to 542. It should be remembered, however, that these low figures of commitments are not entirely from Catholic schools. In 1890, where the record is kept separate, we find three from Catholic and four from private schools among juvenile criminals. Similar records might easily be found in all parts of the country from which it would seem that there is not a little reason for the general complaint that is being made against the moral training or the lack of moral training, in our public schools.

## Congregational

What the sociologist calls group rivalry is interestingly illustrated in religious history. The member of a group necessarily considers all questions with reference to their bearing on his group. He is suspicious of proposals that relate to the good of all men. The church member, like the ancient clansman, has been willing to adopt men from other groups, provided the proselytes renounced their former allegiance and identified themselves with the aims of their new friends. Christianity is a religion of universal brotherhood. We are not quite ready for a religion of this sort. Hence the churches of the present only partially represent Christ. We are reluctant to adopt plans that may lead to the weakening of the feeling of our separateness from other religious movements. But, in spite of our clannishness, we are making progress. The Sunday-school is an institution having the support of all the leading denominations. On the influence of the Uniform Lesson System the *Congregationalist* and *Christian World* says:

When the Uniform Lesson system was adopted, not yet forty years ago, it was strongly opposed by many denominational leaders on the ground that there would be no opportunity with that system to teach the distinctive doctrines of the different churches. This objection was, in a measure, met by special articles in teachers' magazines showing how to adapt the lessons to denominational demands. The Sunday-school *Journal* had a department bringing out "the Methodism in the lesson," the *Westminster Teacher* showed the Presbyterianism in the lessons and so on. As time went on these denominational voices grew fainter and finally died away. The system of graded lessons now being adopted, we understand, is the same for eleven denominations, the only difference in the published material being in the general titles. For the Presbyterians they are called "Westminster," for Disciples, "Bethany," for Methodists, "Berean," for Congregationalists, "Pilgrim" and so on. The writers of these lessons, we believe, with one exception, are women, innocent of any influence from dialectics of theological schools. Supervision by representatives of all the publishing houses safeguards them against inadvertent allusions to immersion, infant baptism or diverse sentiments concerning such doctrines as the inspiration of the Bible, the Trinity

and the future life. Some hardly needed protests are being made against this system of common religious instruction for all. The *Christian Evangelist*, for example, speaking for the Disciples, having discovered a lesson lauding infant baptism, asks, "Who would trust the same guide through seventeen years of the labyrinths of the traditional and speculative teaching?" The *Herald and Presbyterian* wants none of it for Presbyterians. But the system is already successfully inaugurated and so far as Sunday-school education goes, union is practically accomplished.

Many of the ministers of Congregationalism were trained in other communions. They have found among the Congregationalists a freedom which they felt was not accorded to them in the churches in which they were brought up. The *Advance* does not believe that the accession of ministers from other religious bodies has been an unmixed blessing. Along with able and consecrated men have come men without a message. The difficulty has been with the ideas of freedom entertained by some men. On this point the *Advance* gives its views:

It is said that Congregationalism stands for freedom. So it does, but not as an ultimate. Freedom must not be permitted to mean that Congregationalists are religious anarchists, that their creeds are to be reduced to theological chaos, that their beliefs are to be without form and void, especially void, that their preachers are to be an unknown quantity when they enter the pulpit and still more unknown when they leave it, that the people are to be like sheep without a shepherd, scattered and peeled by very man who did not want to believe anything in some other church, that the denomination is to be the dumping ground of everything and the fruitful field of nothing. Our ideas of freedom must be accompanied by that profound regard for law and order and self-control and loyalty to truth and righteousness which alone can make free institutions safe.

Hence, members of Congregational churches do not feel that a correct idea of freedom permits men to come into their pulpits and begin a persistent and destructive war upon these fundamental beliefs. They are willing to admit that if men want to go out in the open they can have all the freedom which the landscape affords. But they rightly hold that churches must and do stand for something more than license of opinion, that there must be and is a faith which demands allegiance and devotion. They also know that, after all has been said and the last human effort made, there can be no real freedom to weak and sinful man except through faith in the world's Redeemer from the power and guilt of sin.

Dr. C. F. Aked, pastor of the Fifth Ave. Church, New York, it is rumored in San Francisco, may accept the pastorate of the First Congregational Church of that city as successor to the Dr. George C. Adams.

A tablet to the memory of the late Rev. Theodore Munger, who was pastor of the United Church, New Haven, Conn., fellow of the Yale corporation and one of the best known of New England clergymen, was recently unveiled at United Church. The ceremony was marked by a gathering of some of the most prominent members of the Yale faculty, including Governor Baldwin. The address in connection with the unveiling was prepared by Rev. George A. Gordon of the Old South Church in Boston, but as he was unable to be present it was delivered by the pastor of United Church, Rev. Robert C. Dennison.

## A Happy Marriage.

Mrs. Quackenboss—"Am yo' daughtah happily mar'd, Sistah Sagg?"

Mrs. Sagg—"She sho' is! Bless goodness, she's done got a husband dat's skeered to death of her!"—Woman's Home Companion.



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## Some Pertinent Inquiries

### Concerning the Duty of the Hour

We have received from a minister of influence among the Disciples a series of questions relating to the ideal and practice of Christian unity among our churches. At the request of the writer the name is withheld. But from the tone of his letter and the nature of the questions it is clear that he is earnestly seeking to discern the duty of the hour in regard to the most important question now facing the universal church, that of the integration and effectiveness of the scattered forces which make up the body of Christ. We cannot do better than to present his questions with some brief response to each.

1. Are we, the "Disciples of Christ," a denomination?

If the possession of organizational machinery, such as journals, colleges, missionary societies and church property, the possession of a definite and urgent group consciousness, and the effort to achieve a distinctive aim are marks of a denomination, the Disciples of Christ are certainly such. But the test of our denominational character does not lie in these things, but in our attitude toward the principle of division whereon the denominational order is based. The united church, when it comes, will have machinery and colleges and property and all such, but it will not on that account be a denomination. A denomination accepts the denominational order and justifies its own exclusiveness—the Episcopalian denomination because it possesses the historic episcopate, the Presbyterian denomination on the ground of its creed and polity, the Baptist denomination because of its dogma of immersion, and so forth. Unlike them, the Disciples protest against the denominational order and strive to practice Christian unity. If they have not yet attained in practice to their ideal, if they, like the denominations, arrogate to themselves the right to select from among Christ's people those whom they will fellowship and reject others, they have not yet shaken off denominationalism. But in their long-accustomed and persistent sensitiveness to being called a denomination lies the hope that their ideal will yet be realized in practice.

2. If not, how can we justly use the term "Disciples" and "Christian Church," and "Churches of Christ" as referring to ourselves in distinction from other religious bodies?

We can justly use those terms only by refusing to practice denominationalism. Instead of questioning our right to their use in case we are not a denomination, as the question implies, it is an affront to the Christian world to use them if we consent to be a denomination.

3. If we are a denomination, are we not therefore a "sect"—a part of the whole?

The word "sect" has a more unhappy significance than the word "denomination," inasmuch as it emphasises the exclusiveness of the body so designated. Whether a religious people are a Church of Christ, a "denomination," or a "sect" depends entirely on the deepening shades of exclusiveness revealed in its spirit and practice. The particular term of these three which is applicable to the Disciples in the various places in which they have organic existence, depends entirely upon their real spirit and practice with respect to the rest of the Christian world.

4. If we are a part of the whole, is it just and right to use a term as a name which includes the whole?—a universal term applied to a part?

Yes, provided it is clearly understood that the name is not appropriated in an exclusive sense, but only as a right in which all Christian people may share.

5. Do we as a people recognize the Christian integrity of other individuals and churches that profess to accept and follow the Lordship of Jesus as the divine Son of God?

In so far as we are worthy of the name Christian at all, we do.

Any other attitude would be not Christian but pharisaic.

6. If we recognize other churches in a given community as Christian, is it right to name one of our churches later established in the community, "The First Christian Church" or "The Central Christian Church," when other recognized Christian churches were located in that community in advance of ours?

The custom referred to is one of the mistakes of our earlier history. Its legitimacy is denied by the very position we hold, and it is a satisfaction to believe that less and less will it prevail in the future. It is far better to adopt a name that is incapable of construction as a mark of arrogance or exclusiveness. Even in the rare instances in which our churches are actually the first to be established, it is an open question whether the use of invidious titles is not to be deprecated. The Baptists have practiced the admirable method of naming their individual congregations by biblical names, such as "Calvary," "Bethany," "Mizpah," etc. This is worthy of consideration.

7. Is there a more appropriate name to use as a body than the universal terms we now employ?

No. Their value lies in the fact that they belong to the universal church, and any body of Christians is entitled to their employment. The Disciples have always borne testimony to this fact. They do not claim exclusive right to these New Testament designations, nor do they choose among them. There have often been agitations regarding the adoption of one among these, to be exclusively employed by our churches. But this has never been accepted as either necessary or possible. We shall probably go on using all these names, and as the years lengthen they will become equally the designations of other Christian bodies, until the church is one.

8. Is it the recognized policy of our people to influence, by teaching the New Testament conditions of salvation, members of other denominations to leave their churches and unite with us?

No. This is the practice of some of our preachers and churches, unfortunately. But it is a sad commentary upon their recognition of our basic testimony, and is itself one of the most divisive and un-Christian of practices. The unity of God's people will never be secured through the custom of purloining members from other churches, and calling it the advocacy of Christian union. Rather it is the task of the Disciples to emphasize the duty, desirability, and practicable character of co-operation and brotherhood among the various churches, and to illustrate in their spirit and practice the already existing unity of the people of God.

9. Ought we to do more than simply present the New Testament conditions of salvation from pulpit and press?

Yes. We have too long thought that our obligation exhausted itself in the preaching of Christian union in our own churches. To be effective leaders in this great enterprise, the Disciples must actually lead in all co-operative work in the places in which they have existence. By history and ideals they are specialists in this field. Wherever they lose an opportunity to bear effective testimony by promoting co-operation in religious, educational, civic and even political activities looking to the betterment of their local communities, they are missing the chance to give emphasis to their historic work.

10. Ought we to specify the errors of our religious neighbors in our preaching and writing?

No. It would be much more effective if we laid emphasis upon the best, that is the common elements in the lives of all Christians; not forgetting with a humbling sense of self-inspection the sins that mar our own testimony to the great truth we hold. No permanent good was ever accomplished by the method of denunciation. It is a game at which too many can play. There is a wholesome proverb regarding the resident in glass houses.

## Social Survey

BY ALVA W. TAYLOR

### It Is Treason?

Is there such a thing as a treasonable neglect of civic duties? Investigation has shown that in Chicago more than one-fourth of the church voters do not even register and that of the three-fourths who did register only one-third took part in the primaries. Arthur Burrage Farwell says there are at the same time 100,000 illegal names on the polling lists of the city. The Anti-Saloon League found 3,800 church men in one of the city's senatorial districts. The ballots of 1,700 of them would have nominated a good churchman and a temperance man for the legislature in the Republican primary. Yet the saloon candidate won by a majority of 200. In another district a member of the last legislature, who had voted right on the temperance question was defeated by eight votes in the primary and one-half of the church voters of his party stayed at home. Over in Adams County, Ohio, where Judge Blair has been revealing the state of civic corruption in a fairly representative and respectable community, church members and even officers and several preachers were convicted of selling their votes. All this illustrates the fact that a man may have a good individualistic conscience and never wrong his next-door neighbor and even be benevolent, and yet not have a social conscience at all. Many men who stand well in both their neighborhood and church will give over their civic conscience to their particular party and accept the deeds of the party as their moral law in political affairs. They will give over their business consciences to the firm or the ways and means for obtaining profits that their competitors use and excuse themselves by saying "business is business." We shall have no end to civic corruption until we have an aroused conscience among the Christian voters regarding the moral state of civic affairs.

### United Action on Common Ground

Is there a common ground for united action? If there be any clear ground for civic righteousness there certainly is. But the first step will be that of winning good men from partisanship. Men with a Christian conscience will have to see the immorality of biased partisanship. So long as men deliver their civic consciences over to a party, the partisan alignment will supersede the conscience alignment on civic questions. So long as we vote at city and state elections, according to national issues, there will be no cure for local civic corruption that is effective and lasting. In Chicago, Charles Alden has organized a "Citizenship Congress" that will attempt to find the common ground on which all church people may act on civic issues. He did not limit his organization to particular church lines but invited Jews and Catholics as well as Protestants, to join in the big fight on civic corruption and in behalf of right in the affairs of the city. This organization begins with promise. It has more than fifty church clubs aligned and will have more when it does enough to awaken wide interest. The universal social inertia that has ever characterized the world's busy folks lays its hand on the Men's Club in the church as well as elsewhere. This congress puts first things first when it begins by inaugurating a campaign on behalf of the abolition of the party circle on the ballot. In other words it strikes at the fundamental obstruction by striking at partisanship and the habit of voting for national issues in the elections, regardless of men or local issues. Each party gang knows that it can safely count upon a maximum of its section of the voters, no difference whom it nominates nor on what issue it nominates him. The game is then on to play the purchasable vote over against the live independent vote and the result is coined in the gangster's axiom that "one saloon is worth twenty churches" as a political asset in the midst of a campaign. The great problem before the Congress is going to be that of preventing disaster to its own organization through the fact that there will be men who will not be willing to allow it to act when its action means disaster to some of their old political alignments.

### A Way Out for the Men's Clubs

Will this Congress point a way out for the Men's Clubs? There are few pastors satisfied with the present state of the Men's Club idea. It is rather pathetic to face such a situation in the churches. That there should be men's clubs all have an instinctive feeling. It is impossible to think that there are no special functions that the men of the churches need to serve as men. There are things to be

done for society that church men ought to be doing and can best do as an organized body because these things are common to Christian duty and man's ability. But the difficulty seems to be to find what the common ground is. That difficulty arises because of the fact that the socialized conscience is not a common asset of the men of the church. Being a Christian man has not been made to mean that there had to be a very particular type of business or civic conscience. This is well illustrated by the past of the temperance problem. It is not long since the fact of church membership began to imply abstinence or a vote against the saloon. Men who imbibed, if not overmuch, who were seen in saloons, if not too regularly, and who voted against temperance measures, on the plea of business advantage or party necessity, did not feel that the fact of church membership had anything to do with it, and could both sit on the church board and grow enthusiastic at revival meeting times. Today we begin to feel that church membership requires loyalty to every attempt to defeat the saloon. It will be the same on the growing civic issues. Banquets are good but they must serve an end and that end must be concrete to men who are accustomed to doing business in a concrete fashion. They will not be inspired by a call to pray, for that is not a man's job any more than a woman's. They will not be loyal to the banquet board long, unless it shows them an object that lies beyond. They will not be aroused by the call to do those religious duties that are not peculiar to that particular thing that makes a man different and that can just as well be done by men and women alike. The task that will make the Men's Club a success is the great big vital task that only Christian men can do and do together. There is no call so full of possibilities as that of an aroused civic conscience.

### The Lions That Lie in the Way

Such work as this will not be done by all the men of the church, for the very reason that so many men in the church need to be convinced that church membership means an application of a keen and non-partisan conscience to civic affairs. Purposeful organizations usually have small beginnings. If the men's club movement suffers a temporary slump, it will be because we have tried to inject an idea into a mass of men rather than trying to organize purposeful men around an idea. The Chicago Citizenship Congress will find plenty of lions in the way. Every moral innovation does. All the old habits of civic thinking, indifference and action will roar with terrible warning. One will roar that "politics has no place in the church," ignoring the fact that it is an effort to get religion into politics in the form of a good conscience. Another will roar that "this is a party and not a religious issue," ignoring the fact that it is that type of partisanship that a good conscience is bound to fight if it is to keep its trust as a Christian citizen. Another will roar that "politics in one thing and religion another," ignoring the fact that just such contentions as that are the source of all the corruption, because men have not taken their religion to the ballot box. Another will roar that "there are too many friends and interests involved," ignoring the fact that this is a clear call to arise above friends and interests on behalf of the general good. One other will growl that "it is no use to try, the churches are beyond redemption," ignoring the fact that there are the same human beings in the churches that there are everywhere else, and that the church is not made up of the militant alone but is a school for the teaching of the uninstructed and unaroused as well. But if it learns that "expediency is man's wisdom, doing right, God's" it will be content to slump off all those who are afraid of the roaring lions and set out bravely to do that in which one will be able to chase a thousand, because he is armored with righteousness and a dauntless courage. Ten men out of each hundred in the local church could form a club with such a live and holy purpose and by uniting their forces in a general interchurch cooperation, could lead the Christian voters into great victories on behalf of civic righteousness.

### Must the Church Turn Reformer?

When a demand is made that church folk take up such reforms as that of civic righteousness there is always an attempt to howl it down by a shout of "reformer" in an odious manner. Now every good and righteous Christian man is bound to be a reformer unless everything is just as good as it ought to be and "whatever is, is right." Until "the kingdoms of this world become those of our Lord and His Christ" the process of re-formation must go on. Mazzini called an unacted thought a sin and Henry D. Lloyd added that "a truth uttered is but half a truth, the other half is to act it." So it is not enough to preach about a good conscience, the preaching is but one half, the using of it is the other. The greatness



of this age, that greatness which will last into the everlasting, is its democracy. But democracy is a failure if there be not adequate and fervent moral leadership. The rudder of a democracy is a social conscience and if the church be not the helmsman, it has lost its function. Lowell declared, in the stirring moral times in which he was bemoaned as a "reformer," that "Christ had declared war on Christianity." Of course he meant that true Christianity had declared war on an inert form of Christianity. The word "reformer" is made odious to many by the radicalism and iconoclasm of some who affect it. An ancient sage said "Both extremes are true my son, neither the one nor the other." Emerson laid it down that "It is impossible to state one truth strongly without understating some other truth," so men need in the interests of truth to beware of overstatement and that sort of radicalism that makes the world pivot on some doctrinaire theory. "Every virtue is a mean between two extremes," said Aristotle, "both of which are vices." But the application of a good and well-socialized conscience to civic affairs is not an extreme. It means a re-formation of the old into a better new and it means progress, but it does not mean anything doctrinaire or radical except as all righteousness is radical. There is a religion in democracy itself—the religion of brotherhood and the common good. It was the essential thing in the religion of Jesus.

"The law of equality between soul and soul lies at the root of every great belief linking man to God" said Mazzini. Nowhere does our common life reach common responsibility more than in civic matters. If we have not faith in our democracy it must fail and the age must be a failure. But we do believe in it. It is our faith that has made it. "All great ages are ages of belief" said Emerson. We must guarantee it by putting a clean and incisive conscience into it. The church must create the conscience and that by both preaching it and sending church men to vote it.

## Editorial Table Talk

### Joy in the Ministry

The desire to become all things to all men is an essential part of Christian character. It is something more serious than the disposition to please all sorts of people. It leads to the search for the motives by which conduct is regulated. One who has become all things to all men honors virtue wherever he finds it. He aims to discover what is worthy of praise in the people he encounters. The habit of emphasizing what is evil in others to the neglect of the good in them appears in the degenerate.

At the Toronto Convention of the Student Volunteer Movement, Bishop Thoburn, whose success as a missionary gave weight to his words, gave this advice to those who were expecting to be missionaries: "I will say one or two things that will surprise you. Do not preach against idolatry. Do not preach against the Mohammedan religion. Never preach against any religion as a religion; for you merely shut up the hearts of the people who hear you, without accomplishing any good purpose. I am speaking now from experience for, if I could recall a thousand sermons I have preached, I would gladly do it. Never ridicule the religious practices or ideas of the people; that was not our Master's course in this world. But, on the other hand, take what is common to all religions. . . . I did not know enough to avoid contradiction in earlier days, but I think for the last twenty years in India I never was contradicted by any one in public. In earlier days I was proud of the fact that I could debate for two hours at a time with learned Hindus and Mohammedans, but in later years when appealing to their hearts, after giving them my message, I would say to them: 'This is not my word at all; I am giving you a message from God. While I am doing it his Spirit is making you feel in your hearts that what I say is true; and if there is a man here who does not believe that I am speaking the truth as God has given it to me, I wish he would speak up and tell me so! Never has any one done it!'"

Paul was great enough to rejoice in the progress of the gospel even when the preachers were hostile to him. His joy would have been greater had the motives of the preachers been entirely honorable. He had his views as to how the message should be delivered and he honored his own judgment by following it. But when souls were enlightened and believers were edified, his first question was not, "Were the preachers friendly to me? Were they ordained by the proper authority?" He accepted the results as they appeared. The progress of man is due to the working of many forces and to many sorts of workers. It would be foolish for a New Yorker to refuse

to use and enjoy the boulevard, streets, parks, docks, schools, and hospitals which were secured for the city by Tweed or improved by him. Rather he ought to rejoice that so had a man did a few good things. It does not follow, however, that he ought to make a civic saint of Tweed because Tweed had a vision of the coming greatness of New York. We may be sure that Paul did not enroll narrow-minded, opinionated, mean-spirited men among the heroes of faith just because they happened to be the means of increasing the knowledge of Christian truth in Rome. He doubtless had compassion for their weaknesses, but compassion is not hero worship.

There would have been no occasion for Paul to rejoice if he had been without a mission. Indifferentism, which places truth and error on an equality, never rejoices in any achievement. Its nearest approach to joy is the feeling of vindication the cynic experiences at the failure of another to maintain a high standard of character. The men who have something to do and give themselves to their work without stint receive help from most unpromising sources. There is so much to be done and the number of laborers is so small that the earnest man, who is also a man of sense, tries to turn to good account the efforts of every kind of worker. But the product must be good. A form of godliness without the power is not acceptable. It is a poor sort of preaching that stirs up the emotions merely as a means of entertainment and arouses the hearer's indignation against the sins of everybody but himself. We cannot for a moment believe that Paul took pleasure in error and false sentiment. It was an actual advance in righteousness that encouraged him. [Midweek Service, March 1. Phil. 1:12-18.] S. J.

### Great Words on Unity

Whether two bodies of Christians can unite is more a question of temper, of spirit, than of creed or ritual. If the Congregational communion is represented at all fairly by the Boston *Congregationalist*, instead of asking, Can Congregationalists and Disciples unite? we should rather ask, What can keep two such bodies apart? In a late issue of that paper the leading editorial was devoted to the problem of unity, and the following heartening words were uttered:

"If it could be possible to cause in American Christians of all names a complete forgetfulness of every thing that does not grow directly out of their personal relation to Christ and their fellowship in worship and witness, the manifest unity of them all would not be difficult to arrange. The experience of the new churches on missionary ground assures us of this.

"So is it also with our doctrinal, governmental and liturgical pre-suppositions. The living church of Christ could always provide itself with forms and creeds. We believe in the autonomy of the local church, the Episcopalians in its control from above. Baptists must have the convert plunged wholly under water. Calvinists require preachers to adhere to metaphysical creeds. Roman Catholics reject Greek Catholics because they do not believe that the Holy Spirit proceeds from the Son as well as from the Father. So long as these opinions and beliefs endure there must be room for those who hold them in the universal church where no man is to judge his brother. But the conditions of membership and exclusion cannot depend on such beliefs.

"The Holy Spirit's teaching in regard to the necessity and possibility of union has come in its power to a witnessing church. On missionary ground the first triumphs have been won. Our prejudices, our denominational names and inherited creeds and customs do not transplant well or flourish vigorously in foreign soil. The children of our faith have become the fathers of our hope for a manifested union of the universal church. The one Presbyterian church of South India shames the divided Presbyterian churches of Scotland and America. The amazement of converts to Christ because their teachers are not one in Christ is a continual rebuke to the spirit of sectarianism."

### Church Workers in State Universities Meet

The fourth annual meeting of the conference of church workers in state universities was held at the University of Illinois, January 1 and February 1. Most of the sessions were held in Trinity Methodist Church. About seventy-five representatives of church, Y. M. C. A., and student activities were present. Addresses were delivered by such men as Professor Starbuck, President Davis, Rev. Fred Merri-field, Professor Graham Taylor, Dr. E. P. Hill, and Dr. H. L. Willett. Dean Charles M. Sharpe, of the Bible College at the University of Missouri, was elected president of the association for the coming year. The importance of the position occupied by the Church of the Disciples on the margin of the university campus where Rev. Stephen E. Fisher is completing his splendid equipment of the Champaign Church, is shown by the large number of Disciples who are regular attendants of the church and Sunday-school. Statistics show that most of the denominations have far more students in the state universities of the country than they have in their own col-

leges, and the Disciples are no exception to this rule. Either the colleges ought to be located in close relation to the state universities, or there should be some other organization accomplishing for the students at the larger institutions the work of religious oversight and instruction which is recognized as one of the most important educational responsibilities of the time.

### Religion and the Home

The Eighth General Convention of the Religious Education Association was held in Providence, Rhode Island, Feb. 14-16. The convention was, as to strength of program, variety of interests represented and popular enthusiasm as shown by attendance the most remarkable of all the remarkable series of the conventions of this association. The evening sessions were held on the first night in the historic First Baptist Church, and on the second and third nights in Infantry Hall. On the first night the throng was so great an overflow meeting was necessary and all speakers repeated their addresses at this second meeting. Even here there was insufficient accommodation. At the meeting at Infantry Hall the throng was altogether too great for the building.

It was a striking scene, one constituting a remarkable educational occasion, when at the second general session in the great public hall a bishop of the Episcopal Church who presided introduced first a rabbi of the Jewish people, second a priest of the Roman Catholic Church, and third a college president of the Protestant Church as the speakers for the evening. Bishop William Lawrence, of Massachusetts, was the president, Rabbi Philipson, of Cincinnati, Father Blessing, of Providence, President Henry Churchill King, of Oberlin, were the speakers.

The theme of the convention was "Religious Education and the American Home." About this all the ninety different addresses in the thirty meetings centered. Prof. Clyde W. Votaw presented an important survey of religious progress in the American Home during the past ten years. Chancellor James H. Kirkland, of Vanderbilt University, was elected president for this year. St. Louis was selected as the place for the next convention, the meeting to be held in March and the theme to be "The Training of Religious Leaders."

### A Great Preacher and His Interpreter

On another page is given a quotation from the British Weekly concerning Rev. J. H. Jowett of Birmingham, who has been called to and has accepted the pulpit of the Fifth Avenue Presbyterian Church, New York City. In addition to Dr. Jowett's great genius as a preacher, the factor most responsible for his preëminent leadership in English non-conformity is the championship of his ministry by the British Weekly. The editor, Sir Robertson Nicoll, has shown a genius for discovering geniuses and interpreting them to the world. He has been Dr. Jowett's closest personal friend since the latter left his first pastorate in New Castle upon Tyne to succeed the great Dr. Dale at Carr's Lane, Birmingham. He calls Dr. Jowett "the greatest living master of the homiletic art." In view of the high place reached by the Birmingham pastor American people are deeply interested in his coming to live among us. He had declined the New York pulpit twice before accepting it—once in 1909 when he was in this country and was approached informally on the subject, and some months ago when a formal call was extended. Dr. Jowett is but 47 years old, having before him yet the best years of his ministry which all American Christians, irrespective of sect, rejoice are to be spent on this side of the water.

### Let Postmen Have a Rest Day!

An earnest effort is being made to abolish the necessity of opening the delivery departments of the postal stations in this and other cities. It has been found that a comparatively small number of people have any need of getting mail on Sunday. But unfortunately even that small number, which amounts by estimate to about one-half of 1 per cent of the population, compels 50 per cent of the delivery mail clerks to be in the offices during some part of the Lord's day, thus robbing them of the freedom and rest to which they are entitled, and injecting the elements of weekly business to an undue extent into the period of rest. There are emergencies in which it may be necessary to secure mail, but these are of rare occurrence. They do not involve the necessity of having any such number of clerks in attendance as are now required to deal with the public demand for mail on Sunday. If Christian people would discontinue the practice of calling for mail on the Lord's day, and would use their influence to secure as complete a system of rest as possible, the effort would be greatly appreciated by those whose

interests are perhaps rarely considered in the thoughtless desire to get mail a few hours earlier.

### Mission Work Through Social Center

From time to time reports have come of the admirable work being done by S. G. Inman, superintendent of the Mexican Christian Missions at C. Porfirio Diaz, Coahuila, Mexico. He is just about to dedicate the long-needed building for the People's Institute. The press of that city speaks in the highest terms of the work which is being done, and of the importance of the new building which is being completed. This is to be a social center in the best sense of the word, equipped with just such aids as will make it attractive for the classes which the mission desires to reach. The building will cost about \$10,000. This has grown out of the work Mr. Inman began two years ago in establishing a free reading room, night classes in English and mathematics, and a debating club for young men. Many Disciples throughout the states will be glad to have part in such an admirable enterprise as this. An offering sent to Mr. Inman for this splendid work will aid at a time of great importance when every dollar will accomplish the most good. Money can be sent in checks on local banks or postal order on the Eagle Pass Postoffice. Letters should be sent to him at C. P. Diaz, Coahuila, Mexico.

### The President on Federation

During the recent meeting of the Executive Committee of the Federal Council of the Churches of Christ in America at Washington a formal call was made by the body upon President Taft at the White House, and an address was delivered by the chairman, Bishop E. R. Hendix, stating the general purposes of the Federal Council and the progress of united work among the churches in this country. President Taft responded with cordial appreciation of the work undertaken by the thirty allied denominations who are seeking through the effective instrumentality of the Federal Council to reduce friction and promote unity. In closing his address President Taft said: "It is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is of the most importance is a union of all our forces for the spiritual uplifting of all the people."

### Religious Education Congress in Indiana

A Religious Education Congress was held at Indiana University, Bloomington, Indiana, covering the week from January 28 to February 5. Among those who were present and took part in one or more of the sessions were Professors Henderson, Burton, and Willett, of the University of Chicago, Professor Zenos, of McCormick Theological Seminary, Rev. William B. Forbush, of Detroit, and several other speakers of note. The Congress was held under the direction of the local Young Men's Christian Association, of which Mr. John R. Voris is the efficient secretary. The sessions were held in the University Hall, in the various churches and in the opera house, and were successful in securing the attention of many of the students as well as the people of the community to the great themes of Bible study, missions and social service. The ministers and churches actively cooperated in the work.

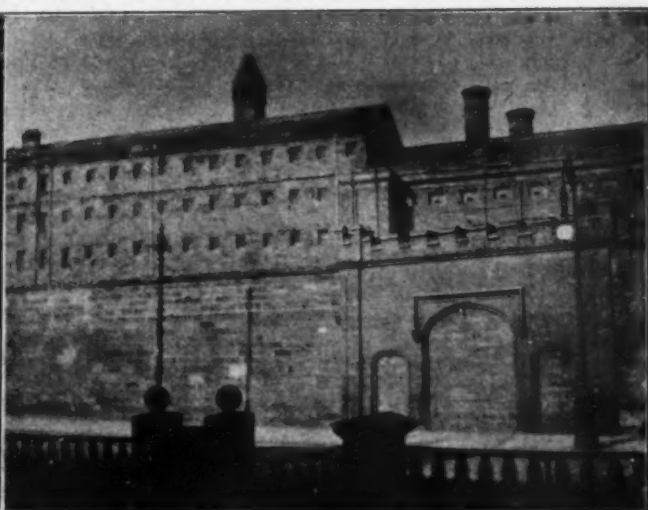
### A Just and Wise Arrangement

A sigh of immense relief from the Christian Standard greets the announcement made in the Christian Evangelist to the effect that Mr. R. A. Long has withdrawn his offer to give the Christian Publishing Company to the brotherhood as the representative publishing house and has organized the property on the basis of a trusteeship to be administered in the same fashion as our colleges are now administered. To this procedure no one can suggest the slightest objection. The Christian Century believes it is better for the Disciples and better for the publishers to have it thus. It would surely be a misfortune to our independency and progress to have our newspapers controlled institutionally rather than personally. On its new basis the Christian Evangelist will be an aid to the cause just in the degree in which its directors keep their hands off of its editorial policy and give to its editor complete personal independence to express his true convictions. In the last analysis the public wants to believe that an editorial policy or utterance is the red-hot conviction of the editor's soul, not simply a trimmed-off statement formulated to express the average opinion of a denomination or even of a board of thirteen directors. The Christian Century congratulates Mr. Long and The Christian Publishing Company on the wisdom with which the new arrangement has been conceived.





Poster Announcing Mr. Campbell's Lectures in Glasgow.



The Old Entrance (now closed) and Prison 1847.

## Alexander Campbell in Prison

### Attempts at Locating Great Preacher's Cell

BY ERRETT GATES.

It is incredible how little is definitely known of the visit of Alexander Campbell to Scotland in 1847, and how little care has been taken to preserve his association with places, by those who still look to him as their religious teacher. It is surprising how quickly the knowledge of events connected with that "Visit to Scotland" has faded from men's minds. Of course that generation has passed long ago; but one would suppose that so eventful an experience as being imprisoned, and the place of that imprisonment would be handed down as a well-known and exact tradition.

Campbell's troubles began here in Edinburgh, where he made his first stop after leaving England. He was in the maturity of his powers and at the zenith of his fame. All his great triumphs lay behind him—the debates with Robert Owen and Bishop Purcell, the homage of a devoted multitude of disciples, membership in the Constitutional Convention of Virginia and acquaintance with the first men of America, and an established reputation as a pulpit orator, a profound theologian, and a great religious leader. He needed nothing to give him the ear of the public.

#### Elaborate Preparations of Welcome.

Great preparations had been made by the churches in Great Britain acknowledging his leadership, to make his tour of the islands a triumphant progress. Announcements had been made months in advance, and his arrival in Edinburgh had been long and eagerly awaited by a small band of brethren who were anxious to make the most of the visit of their mighty champion. He was announced to make a series of addresses, some in the upper rooms across from the University on Nicholson street, where the church regularly assembled to break bread, but the more important ones were to be delivered in the larger and more public "Waterloo Rooms." Both of these meeting places are still standing. The Nicholson street meeting place is now used as a dry-goods warehouse and the "Waterloo Rooms" are a part of the general offices of the "North British Railway."

Considering the unquestioned fame of the man and the widely heralded announcements of his coming, I have been surprised at the very small attention bestowed upon him by the daily press of Edinburgh. I have gone through all of the daily papers published in Edinburgh at the time and the total

amount of space given to him in all the papers would not equal much more than half a column. The following notice of his presence in Edinburgh was the first attention paid to him and appeared in *The Scotsman* of August 11, 1847:

THE REV. ALEXANDER CAMPBELL OF VIRGINIA,  
U. S. A.

"We understand this gentleman being understood to assert the morality of slaveholding, was waited on by a deputation of anti-slavery gentlemen in Edinburgh, on Tuesday (yesterday) for the purpose of ascertaining the reverend gentleman's views, and to request him to attend a public meeting of the inhabitants in order to state and defend the position he occupied in the United States in regard to the great question of American slavery. In consequence of other engagements, Mr. Campbell declined to attend a public meeting, but he frankly avowed that he is prepared to maintain that slaveholding is not a sin in itself considered, and that he is in religious fellowship with slaveholders."

It was just one month before anything more appeared in any leading daily newspaper concerning him. In the meantime he had been placarded on the streets as a slaveholder, and the public warned against going to hear him. This, however, only added to the audiences he addressed in the "Waterloo Rooms." Then there appeared in *The Scotsman* of Sept. 11 the following extract taken from the *Dundee Warder*:

REV. MESSRS. CAMPBELL AND ROBERTSON.

"The dispute which these two gentlemen have been engaged in has terminated for the present in the former being lodged in Glasgow jail at the instance of the latter. An action has been raised against the American for defamation, concluding for 5,000 pounds damages; and as there was reason to believe that he was about to leave the country, the warrant for commitment was obtained. We understand Mr. Campbell refuses the aid of his friends as security for his appearance, and is content to remain in his new abode till the matter be judicially settled."

At the same time that Campbell was in Edinburgh Jenny Lind was making a tour of the country giving concerts, and the daily papers followed her tour through Great Britain, publishing one or two full columns

every day for two or three weeks; and all this in ecclesiastical Scotland. The same papers that ignored Campbell's presence devoted many columns daily to an intended visit to Scotland of Queen Victoria, many weeks before she came.

#### Obscure Paper Reported Controversy.

There was a paper published in Edinburgh at the time called the *Edinburgh Journal*, that seems to have devoted a great deal of attention to Mr. Campbell and his controversy with the Anti-slavery Society. It could not have been a paper of much consequence or some knowledge of it would have been preserved in the numerous histories of journalism in Edinburgh. But I have been unable to find any copies of it in the various libraries of the city or to find a reference to it in the list of Edinburgh newspapers. It must have been of the most local, partisan significance. At least the paper was not of sufficient importance to be thought worthy of preservation in a city or by a library that is disposed to preserve every scrap of writing that has ever appeared in this historic and proudly self-conscious old burgh.

It must have been a grievous disappointment to the churches that promoted his visit to Scotland to have the interest of the public diverted from the religious question of church reformation, which was Campbell's specialty, to the political-moral question of slavery, on which Campbell was not quite orthodox to all of his brethren even in America. But while he was in Edinburgh he was obliged to turn aside from his mission to deal with an issue that meant no benefit to the churches here. While no complaint was entered by the churches, yet his brethren here in Scotland did not share his view of slavery and were secretly grieved that his mission should have counted for so little in the dearest interests of their hearts.

#### Pursued to Glasgow.

The scene of interest shifted, in the course of a few days, from Edinburgh to Glasgow, whither Campbell had been pursued by Rev. James Robertson with a *meditationes fugat* warrant for his arrest. He was arrested and imprisoned somewhere in Glasgow. I anticipated no difficulty in finding and getting a photograph of the prison that held him, if it should be still standing. When I applied to one most directly connected with that visit,

and the one man above all others most likely to know the place of that imprisonment, I was unhesitatingly told that it was in Paisley, about six miles from Glasgow. The account I had of that imprisonment to guide me was Richardson's *Memoirs*, and as usual I sought in vain for any definite information. He speaks of it as in Glasgow; but there are two prisons in Glasgow. And then I had been told that it was in Paisley by one who was supposed to know.

#### Search for Prison.

To make a long story short, I had an interesting time going from prison to prison, looking for the cell in which Alexander Campbell was imprisoned. First I went to Paisley and got at their dusty old records, stored in an abandoned chapel in the prison used for religious services when it was a Bridewell. It is now the police station of the city. I could not find records going farther back than 1850, and then I was growing doubtful of that being the prison. I returned to the city and found the old "South Prison" which is being destroyed to make room for a modern one. But in my interview with Superintendent John Ord, I was convinced that that was not the place. There was but one prison left in which he could have been incarcerated, and that was the old "Duke Street" prison.

Since visiting Duke Street and taking a photograph of the old part and the old entrance, now closed up, I have assured myself that this was the place of Campbell's ten days' sojourn behind iron bars. The brethren of Glasgow subscribed the \$1,000 bail to keep him out, but he would not accept it. He was made as comfortable as possible under the circumstances by devoted men and women who visited him from far and near. If his slavery views had cooled the ardor of his brethren toward him, his imprisonment restored them to their earlier zeal on his behalf. For the time being he was the popular hero of the churches. Messages of love and sympathy poured in upon him from every direction. Even those who had opposed him because of his slavery sentiments now spoke feelingly of his humiliation, the aim of the persecution had over reached the mark. The feeling of all men revolted at the spectacle of so eminent a man and so useful a citizen lying in a debtor's prison, because of an imaginary libel, and an assumed injury to character.

#### Complete Exoneration.

The earliest moment that this case could be heard was ten days in the future. The law of the land had its cruel way with him until its machinery could be made to work in the hearing of his case. The issue of the sorry affair was his liberation and complete exoneration from the charge of slander brought against him.

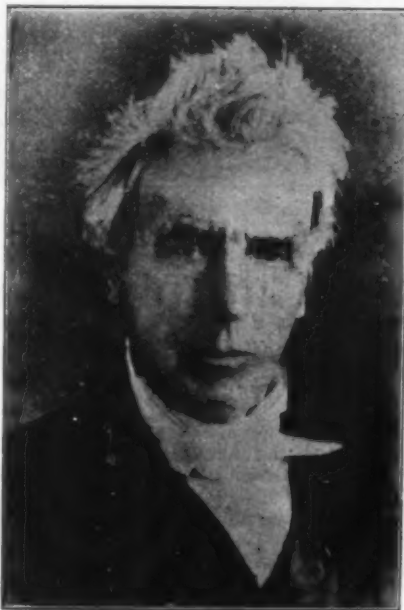
The prison in which he lay stood across from the old university buildings in which he was a student forty years before, and across from the Duke Street Seceder Church, with which he held fellowship. Little did he think then as he looked upon the grim walls of that prison that they would ever close round him as a culprit. His situation was one that must have provoked tender reflections, as he looked out between prison bars upon places made familiar by associations long past. But the world has quite forgotten that weird experience in the life of this great and good man, as it forgets the nightmares of

its dreams in after days, and is none the worse for them!

#### Report of Prison Officials.

Since writing the above I have received the following letter from the office of the "Prison Commission of Scotland," where I instituted search of the Duke Street Prison records:

"Sir: With reference to your call at this office on the 22nd instant, I am desired by the Prison Commissioners to inform you that the Register of Civil Prisoners of Duke Street Prison, Glasgow, does not contain any earlier date than 1856, but that other books and registers have been searched, and no trace



An Unpublished Portrait of Mr. Campbell.

can be found of any entry relating to Alexander Campbell, who, you state, was incarcerated in a Glasgow prison on a *meditatione* fugal warrant granted by the Sheriff of Lanarkshire at the instance of the Reverend James Robertson, about the beginning of September, 1847."

I am really disappointed that this matter could not be settled to a certainty from the prison records, but all the circumstances of the case point to the Duke Street Prison.

#### A New Portrait of Campbell.

I had the good fortune to find an old portrait of Alexander Campbell in Glasgow, supposed to have been taken in Scotland about the time of his imprisonment. It is a reproduction of a daguerreotype given by Mr. Campbell to Mr. Robert Gilmer of Ireland. It was lent by him to Miss Margaret Linn of Glasgow, who had it copied. It was this copy that Miss Linn gave me. I have never seen so striking a likeness. It is a front view, giving a truly life-like delineation of his carelessly arranged hair, broad forehead, small but searching eyes, long, spare face, thin nose and long upper lip. His hair is white, but he is not a very old man, probably in the fifties. The countenance reveals a vein of quiet humor in his character that I have never found in any other portrait.

Edinburgh, Scotland.

## THE MOLLYCODDLE

BY EDGAR WHITE.

"I guess that's what the boys would have called him in these days," said Major S. G. Brock, who during the Civil war was captain of Company D, 67th Ohio, before he was promoted to major. "He was a very nice, agreeable sort of a fellow, perhaps a little soft, because he hadn't done much rough work. But that didn't argue against his qualifications as a soldier. Some of the

worst fellows I saw in the Civil war were prize-fighters, great big bruisers who could knock a man senseless with a blow of their fists. It is the fellow who will stay in time of trouble that makes the soldier.

"Frank Reiner was the mollycoddle's name, and he was only 19. One day the sergeant came to me and said in a sort of hesitating way that Reiner was the cause of a dis-

turbance in the company. I asked him what the matter was, and he replied that the boys, most of whom were great, big strapping stevedores, were objecting to Reiner's 'flopping' so much.

"Flopping?" I asked, somewhat mystified.

"Yes—you know he is always praying more or less, and the boys sneak up behind him and place caps on his head, tickle his feet with feathers, or accidentally spill a dipper of water down his back. It is creating lots of disorder, the way that man Reiner is doing, and I wish you would give him a little talking to."

"I sent for Reiner, who promptly appeared before me and saluted. His uniform was neat and clean, and his air manly.

"I have a complaint against you, Reiner," I said.

"Yes, sir."

"They say you are causing a disturbance."

"I hope not, sir," replied the boy, looking me square in the eye; "I do not think I have disobeyed the rules."

"It seems that you have been reading your Bible," I said, with affected seriousness.

"Yes, sir; my mother gave it to me. I read it every day."

"And you say your prayers at night?"

"Yes, sir, every night."

"And you let those fellows play horse with you without resenting it, do you?"

"They don't bother me, Captain; they just want to have a little fun, you know."

"You never get mad?"

"Mad! Of course not."

"You're a queer chap, Reiner," I said. "A most unusual fellow."

"Do you want me to stop saying my prayers, Captain?" inquired the young man, gravely.

"Stop? Not while the earth stands, my boy! Why, I say my prayers, too."

"We were a part of the operations engaged in the reduction of Fort Sumter and Fort Wagner. Our leaders decided that Fort Sumter could be handled more successfully if Fort Wagner were first reduced. So after an all-day's bombardment of Fort Wagner by mortars and gun-boats, General George C. Strong, of New Hampshire, was directed to select a force of 10,000 veterans, seize Morris island and assault the fort. The 67th Ohio was one of the regiments honored with a place in the attacking column.

Fort Wagner was constructed of sand—the best material in the world for the purpose—and was surrounded by a moat 12 feet deep and 30 feet wide. The fort was pentagon shaped, covering about five acres, the esplanades, 60 feet high, rose directly from the moat. The moat was filled with water when the tide was in. The assault was timed two hours before the tide came. During that entire day of July 18, 1863, the monitors and the ironclads hammered the fort with shells and solid shot. The cannonading was the most terrific I had ever heard, and I had up to that time been in a great many big battles.

Towards sundown the guns of the enemy ceased to reply. This was taken to mean that they had been put out of action by the bombardment of our ironclads. It seemed absolutely certain that a great many of the defenders had been slain by the iron hail that had been raining down upon them. The assault was to occur at 8:00 o'clock in the evening—just a little while before dark. Loads were withdrawn from the muskets and bayonets fixed. I glanced down my line and noticed the jaws of the men had become rigid. Whatever the result of the cannonading the soldiers knew there would be desperate work before the fort was taken. It may be remarked here that in all the annals of the Civil War no fiercer fighting has been recorded than that which occurred at the forts about Charleston.

"The start was made in splendid order.



It was as great a movement as Pickett's charge at Gettysburg, though history has not given it as famous a place. The enemy waited until we got within 400 yards of those ugly barriers, when he opened fire with shrapnel and grape, it being followed a little later by hand grenades. The destruction of the batteries was only a hopeful fiction. Every gun seemed to be on duty and pouring out red-hot death. The mighty detonations shook the island. Men went down in companies and regiments as if withered by the blast of a furnace. It was a thin line that reached the moat and fell headlong in it and a still thinner one that crossed over their dead bodies and managed to climb to the top of the sand banks. Looking about I noticed less than 300 men with me, when we got there. In the darkness the defenders did not at first see us, but when they did they began closing around upon our little band, and there was nothing for us to do but hurry back or be annihilated. Nearly 2,500 went down in that awful charge, which did not last over 90 minutes. There were 35 officers killed and 17 captured and 91 wounded. Over half the men of the company D had been shot down.

There was a truce next day while we buried our dead. The moat was a vast sepulchre. In it the dirt was thrown on the bodies of the men who had died at the fatal breastworks.

"While this was going on two tall soldiers appeared at the entrance of my tent and saluted.

"Captain," said one of the men, "we want to bury a comrade."

"Aren't they burying all 'of them there at the foot of the fort?" I asked.

"Yes, but we want to bury this one different. He is there in the moat, under the pile. We want to get him out, and dig a grave for him some place to himself."

"Who is the man?"

"Private Frank Reiner."

"The fellow who raised the disturbance by praying?"

"The soldiers nodded.

"Is that the way the company feel about it?"

"I speak for every man that's left," replied the veteran, with a sort of huskiness in his voice.

"Of course I gave the privilege; was glad to do it; and the soldiers hunted faithfully until they found their comrade; then carefully took his body over to a quiet spot on the island, out of range of the firing, and there buried him. I read a chapter from the Bible and made a brief talk.

"It was this way," said the soldier, in explaining the matter to me afterwards; "when Frank took our teasing and joshing without getting mad we sized him up as a sort of 'dough-boy,' and we kinder soured on him because he didn't get mad and hit back. It didn't seem to us like he had any spirit, any touch and go, you know. But when we touched shoulders with him last night on the way to that hell up there we knew that it was not cowardice that ailed him, and we felt sorry about the way we had acted, and thought that maybe if we took him out of there and buried him all to himself over here and stood around with hats off while you made a talk that maybe up there where he is he would know that we were ashamed of ourselves for what we had done, and wanted to ask his pardon."

## "THE ELEVENTH COMMANDMENT"

BY EVA CALDWELL MCGARR.

Among the many fine farms in northeastern New York, some fifty years ago, none was better in every respect than that of John Watson. The Watsons had no children, but a row of headstones in the little churchyard told its own sad story.

The Watson home was famed far and wide for its hospitality. The Watsons were members in "good and regular standing" of the Methodist Episcopal Church. "The latch-string" of their home was always out for the circuit riders and the young unmarried preachers usually spent their "rest week" at this hospitable home. No one else ever thought of entertaining the presiding elder when he made his quarterly visit to this section.

At the time of which we write, a new presiding elder had been appointed for this district. No one in this locality had ever seen him, but many rumors had come of his superior education and power and ability as a pulpit orator. Naturally our good brother and sister were anxious to have everything in "apple pie" order. Every room was swept and garnished, the big feather bed in the spare room, with its downy pillows, was beaten mountain high. The lavender-scented sheets were taken from the cedar chest, the soft blankets and the "Rising Sun" patchwork quilt, with the thousands of tiny pieces, the pride of Sister Watson's heart, and over all the white hand knitted bedspread with its knotted fringe. The proverbial chickens were decapitated and the pantry shelves were loaded with raised cake and doughnuts, election cake and seed cookies, preserves and fruit, tarts, sage cheese, in fact, everything to tempt the appetite. The looking glass and the old clock had their faces washed, and everything scrubable was scrubbed, even to the cellar stairs.

At last everything was in readiness and the Watsons, dressed in their "second best" sat down to await the arrival of their guest. But

the hours passed and still he came not. Just about dark there came a knock at the side door, an unobtrusive looking individual stood there dusty and travel-worn, carrying a rather dilapidated carpet bag. He asked, in a meek voice, if he could remain over night. Brother Watson said he would speak to his wife. A subdued conversation, scraps of which reached the ears of the man at the door. He heard himself called "an old codger," "presiding elder," "no place for him to sleep, woodshed chamber," were quite distinguishable. Finally consent was given and the man was invited to come in. He asked that he might wash, he was directed to the kitchen sink, and wiped on the roller towel. When there was no longer any possibility of the

minister getting there for supper, Mrs. Watson put up the leaves of the kitchen table, and placed thereon a frugal supper of baked beans, brown bread and apple sauce.

Now, our good sister quite prided herself on her knowledge of Biblical lore and never lost an occasion to show off, so after the work was done up, she sat down with her knitting and commenced, "Are you a church member?" "Yes, of the Methodist Episcopal." Then followed a volley of questions which were answered satisfactorily. She at last asked how many commandments there were. "Eleven" was the answer. The good woman was quite horrified, getting the Bible to prove to the man that there were only ten. A portion of the scripture was read by Brother Watson, and a prayer followed, the stranger knelt in a reverential manner, but was not asked to participate. He was shown up to the woodshed chamber, which was clean and the bed was as easy as a hen's feathers could make it. Next morning the stranger offered to pay for his "keep" but it was refused. Brother Watson harnessed the horse and drove to the church, passing their late guest on the way. They fully expected to find the presiding elder at the church, but no one had seen him.

About the time appointed for the service to begin, the man, whom the Watsons had kept over night, walked into the church, straight up the aisle and into the pulpit. Sister Watson was greatly excited and punching her spouse in the ribs, she told him he must go and tell the "old feller" that he must not sit there. "He is crazy, you know, he said there were eleven commandments." An uneasy sensation began to dawn upon the apprehension of Brother Watson, which was confirmed when the occupant of the pulpit arose and announced himself as the new presiding elder. Sister Watson could only sit with downcast eyes and crimson cheeks, with heart beating so loud, she was sure every one in the church could hear it. But this was not all, the text was announced in a clear ringing voice, which penetrated every corner of the church, "A new commandment give I unto you, 'That ye love one another.'"

Whether the new presiding elder ever pressed the downy bed of the spare chamber or partook of the many good things in the Watson's pantry, deponent sayeth not.

## The Crisis of Mission Enterprise in China

DR. W. E. MACKLIN.

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." There is such a tide now. Everybody



Forty-eight Baptisms at Chu Cheo, China—Dr. Elliott Osgood.

is in a state of flux and if the church had the faith and the zeal we could control all the forces that make for good. If properly backed, through literature prepared largely by missionaries, we could direct the forces of reform and even of revolution that out of the chaos now existing, a government based on Christian civilization could be evolved.

If fully supported and trusted, we could, with the help of the Almighty, so dominate education that it could be patterned after our Christian education. Then, instead of colleges sending forth agnostics throughout the length and breadth of the land, Christian teachers could go everywhere showing the fear of the Lord as the beginning of wisdom.

If our hands are held up, medical missionaries can open colleges to train physicians and surgeons to go about doing good, as did the Master. This will be a revolution in itself. The heathen spend, perhaps, double a tithe of their incomes in serving their gods. We can only serve our God by acts of kindness to our fellow-men. This seems a small statement, but it is a complete turning of the world upside down. It will turn, perhaps, a billion dollars a year from the purchase of incense, candles, chants, litanies, etc., for sacrifice to devils, into humane channels. We do not pray for money to relieve all the sick and suffering Chinese. What we desire is the means to make a first-class object lesson of Christian philanthropy to enlighten men's

minds and make them see how Christians act like the Samaritan, and by "doing it unto these my brethren," they really serve the Lord. My prayer is for the means to do a perfect work in this line. We need a first-class surgeon and a thoroughly trained nurse who has managed a surgical operating room in a large hospital for years. We have done a successful pioneer work, now we desire the brotherhood to enter into the spirit of this revolution and enable us to do an up-to-date, scientific work for the benefit of the poor and needy, and in a few years the Chinese will vie with us in altruistic effort. Even the feeble work we have done has met a response. One Chinaman has given three acres of land to help our relief of the sick poor. Another has given a hospital. For fifteen years viceroys every year have given from \$200 to \$500. In many places in China rich Chinese are emulating the Christian church in building hospitals. Come to our help, brethren, and see things doing!

The best work is done by a union of God's people. The Bible translation was done by union effort. The best Christian literature of all kinds has been done by union, as in tract societies and Christian literature societies. The destruction of the opium business was by a union effort. Foot-binding is being destroyed by union. This teaching must be union. Denominational schools are mere side shows.

live the life that brings life and immortality to light.

Therefore, the churches should be organized on this basis for the purpose of applying the principle of harmony, enforcing the law of local benevolence and charity, and living the life that Jesus applied, enforced and lived. This would exemplify the Golden Rule, which Jesus says is the law and the prophets, and this would emphasize the weightier matters of the law—justice, mercy and faith. This would do away with the controversies over methods and manners of doing, which controversies keep Christians from doing, and it might even dissolve the matters of disagreement by bringing the Christians into the harmony of the faith, hope and love which are to abide until that which is perfect—Christian harmony or unity—is come.

I believe it would be conducive to good results, and altogether Christian, to disregard the matters of agreement and disagreement, and simply do the next necessary thing in the most natural way, and do it at once, while it is necessary; and I believe this Christian policy would unite the individual members of the different congregations and intimately and vitally affiliate the individual congregations of the different denominations.

Kansas City, Kan.

### They Take It Hard

Dr. Jowett's Departure to New York Bewailed by British Congregationalists.

(From the British Weekly.)

It would be merely painful to dwell on the deep sorrow with which Dr. Jowett's decision will be received throughout the land, and especially among Non-conformists. We are all conscious of the heavy bereavement we are sustaining. In Dr. Jowett we lose one of the most powerful and deeply instructive evangelical preachers. We lose a man of the choicest Christian spirit. We lose one of the wisest, most inspiring and most trusted of our leaders. We know that we shall often desire him vehemently in the day of battle. The rich and fruitful Birmingham ministry, now at an end, has told through the whole land, out to every corner of it. It seems as if we could very ill afford to face this minishing of our forces at a time when all are sorely needed for the conflicts we must wage. But like the Birmingham people who have shown that the old spirit of Carr's Lane is still strong, we recognize both the weight and pressure involved in a protracted service in one sphere, and also the magnificent eminence of opportunity in the position which Dr. Jowett is now to occupy. After all, though he is lost to us in this land, he will still continue to be a leader in the church militant—and, it may even be, a still more conspicuous leader in the future than in the past. Dr. Jowett is a growing man. It would be little to say that every year he has risen in weight, in influence, and in reputation. What is more thank-worthy is that he has grown visibly and steadily, enlarging his powers and resources day by day. It may well be that the stimulus afforded by a new environment will still further quicken him, and we do not doubt the fulfilment of the numberless prayers that will be offered for the happiness and fruitfulness of his work in America. There is, however, no use in disguising the fact that it is only by the utmost stretch of magnanimity that we compel ourselves not to grudge him to our American friends.

Amid many uncertainties and a host of timidities he has felt that he had no option, and has accepted the call, conscious that he is venturing in faith upon a great experiment. He has been comforted by the unspeakable kindness of his deacons and church members at Birmingham in a time of distraction and of some desolation.

### CHRISTIAN UNION IN PRACTICE

BY FREDERICK FULLER WYATT.

In the main people agree in business, and in the main they agree in religion, but they differ externally, because all are made equally in the spirit, but in the practice; not in principle, but in the manner of applying it; not in law, but in the method of enforcing it; not in the heart, but in the evolution and manifestation of its issues; not in faith, but in its operation and work, owing to the personal idiosyncrasies of different individuals.

God would preserve the personality of each individual, notwithstanding individuals differ externally, because they are all made in His image and after His likeness internally, that is, fundamentally, potentially; and each individual is responsible to God as an individual and must work out his own salvation or potential personality or individuality in order to become an expressed image of the Father according to the being with which he is divinely endowed.

The desire for Christian union springs from the principle of harmony, and must be governed in its growth by the law of the Spirit of life in Christ Jesus, that is, the law of liberty, for where the Spirit of the Lord is there is liberty.

Therefore, I believe that Christian union is,

1st. In the spirit, as the sincere desire of the heart.

2nd. In the service, as an expression of love, hope, faith, doctrine.

3rd. In organization.

Or

1st. In principle.

2nd. In the practical application of the principle.

3rd. In the effects produced.

Or

1st. In law.

2nd. In the enforcement of the law.

3rd. In the results obtained.

Or

1st. In the heart.

2nd. In the evolution of its issues.

3rd. In the life.

Hence, it is not a matter of method or manner of doing, but the doing itself, that constitutes Christian union; and since the union exists in the spirit, in principle, in

law, and in the heart, as evidenced by the growing desire, the effects produced, the results obtained, and the evolution and manifestation of the issues of life, it follows that we must diligently cultivate the Spirit of Christ to bear the fruit of the Spirit.

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control, while the manifest works of the flesh are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like.

It is the love of Christ or the warmth generated in our hearts by the light of the Sun of Righteousness, or the love of God as shed abroad in our hearts by the Holy Spirit through the testimony of the Spirit, which is the truth.

This love constrains us to minister to and serve others as Jesus did. This service brings joy—mutual joy, and by virtue of its good-producing and peace-making power it gives us peace. This makes us patient and long suffering; and kindness, goodness, faithfulness, meekness and self-control follow in natural order as inevitable consequences.

Harmony is the effect produced or the result obtained, and Christian union is the end. Consequently, I believe the only way to attain this end is to apply the principle of harmony, and the only way to apply this principle is to enforce the law of service or local benevolence formulated by the Savior in Matthew 25:31-46 and practiced or enforced by Him in His daily life and ministrations, and I believe this is the law by which Christians are to live in this world and according to which they shall be judged and rewarded in the world-to-come, and that it is the only law of Christian union.

If this is true, it is evident that the only way to get Christian union in organization is to get it in the effects produced, the results obtained and the life lived by the individual Christians of all denominations; and if the individual Christians will render the service that expresses the faith, hope and love of the true Christian religion they will produce the effects, obtain the results and



## The Book World

**THE CHRISTIAN LESSON COMMENTARY**, W. C. Morro, I. J. Spencer and Mrs. Spencer, edited by W. W. Dowling. The most casual examination of this annual commentary for 1911 makes clear the fact that it is a great improvement on anything hitherto published among the Disciples. Its scholarship is conservative and at many points timid, but it is far more frank and hospitable to accept canons of biblical study than most of the material which has issued from the presses of the Disciples in this field. The careful and painstaking hand of Professor Morro is to be seen on every page. It would be too much to say that the work would commend itself to scholars who are anxious to know the status of present biblical study. But the limitations under which a lesson commentary of this character must be prepared are well known, and perhaps as much has been done as could be safely attempted during the first year of the new regime. The commentary has at least set a type of frankness, fairness and honest facing of some of the problems of biblical study which future authors in this series will find it necessary to follow.

The illustrative and practical material furnished by Mr. and Mrs. Spencer is also admirable. Perhaps there is rather too much of it; and particularly in the attempt to read New Testament meanings into Old Testament situations the work is overdone. It is a difficult thing to make people understand that the Old Testament has values in and of itself as the record of the progress of religion through preparatory centuries. The only proper manner in which to deal with this material is to let it tell its story frankly and fully, without trying to patch it up by apology, or to make it teach New Testament truths. But there is so much excellent material in these aids to the study of the lessons that one hesitates to offer any criticism.

We wish that the authors had presented a more competent list of biblical helps for supplementary reading by the student. Many excellent works on biblical literature are quoted. The writers show themselves familiar with at least some of the modern helps. At other points their quotations are weak and antiquated. It would be an improvement if they might add to future volumes a list of the best helps for biblical study in the field in which the lessons fall.

The least satisfactory part of the work is its printing and binding. The illustrations are so old and poor as to be wholly inappropriate for a work of this character. They might have been taken from wood cuts a half century old. More than this, several of them are wholly and inexcusably incorrect. The picture of modern Jerusalem on page 26, for example, bears hardly a resemblance to the actual scene it professes to describe. It seems difficult to account for such inadequate work in the printing and illustrating of a book that is supposed to be used by a large number of teachers and scholars in the Sunday-schools of the Disciples. (St. Louis: The Christian Publishing Co. Pp. 517.)

**HOWARDS END**, by E. M. Forster. This name is not a familiar one to reviewers, but it is safe to say that if this author chooses to bring out another book, it will be read with accumulated interest. The whole conception is unusual, according to the preconceived ideas of fiction in the past, and is another example of a type of modern literature that is growing up in these days—particularly by English writers, as in this case—where mere ingenuity of plot is relegated to the background. It would be difficult to give a satisfactory resume of *Howards End*, for the characters are approached from a purely psychological standpoint that makes the

mere happenings of secondary import. The story, however, is woven around the lives of Margaret and Helen Schlegel, well-born of English and German parentage and blessed—or handicapped—by abundance of means to make unnecessary any efforts of their own. But between the Scylla of modern materialism and the Charybdis of modern idealism they are continually being ground, for with their deep love for the beautiful is a genuine democracy of spirit that makes them continually compassionate for the suffering around them and leads them into many quixotic acts. It reflects very accurately the mental change that is going on where the status of woman is concerned, particularly in the leisure classes, for the frivolities of the social treadmill no longer satisfy, and yet there is no well-defined avenue through which her newly-developed energy can find an outlet. In their contact with the Wilcoxes, who are complacently successful in purely material affairs, and the Basts, who are struggling in most sordid fashion to keep their heads above submergence in this sea of materialism, both sisters find the forces that finally overcome and defeat their ideals. The story is not final by any means; rather it is the first chapter in a struggle where idealism, at first defeated, will become triumphant. The feminine mind for the first time standing alone, and only dimly conscious of true individuality, lacks poise and balance, but this is but an intermediary state. Gradually it will resolve itself into a distinct force that will do much to bring about a reconciliation of the opposing forces of materialism and idealism. The denouement of the story is altogether improbable in view of Helen's temperament, at least from the standpoint of one of normal reason. One other book of the season, "Poppy," a South African story, contains a similar episode, but that was in a degree comprehensive. At any rate this is a book that will be much discussed and we hope that the author may continue his introspections and deductions in another as readable a volume. (New York: G. P. Putnam's Sons. \$1.35 net.)

**MISSIONS AND MODERN THOUGHT**, by T. A. Carver. The frequent use of superlatives is an American weakness, yet one is tempted to say of certain phases of this book that they are the most suggestive, lucid, and comprehensive treatments that have appeared. The author is exceptionally well prepared to write such a book. In the first place he is a professor of comparative religion in one of the leading theological seminaries of the south, and his approach to the subject is thoroughly sympathetic with a full recognition of the values in ethnic religions. In the second place, he is fully and keenly aware of the changes involved in the modern process conception of life, and is in the fullest accord with the new ways of looking at all problems involved in these changes. In the third place, the book is written from the social, or genetic, point of view. Dr. Carver is intensely conscious of the fact that nothing in this universe is significant by itself.

The book is written in an unusually direct, lucid, and readable style. It is so comprehensive in its scope that only the bare facts and arguments on the various points are given, yet these are given so clearly and explicitly that they carry conviction without elaboration. His chapters on "Outlook on the Situation," "May Christianity Supplant Other Religions?" "Missions and the Evolution of Religion," "Christianity and the Future of Religion," "Missions and the Theological Foundations," "Modern Thought and the Essential Spirit of Christianity," and "The

Modern Aim and Method of Missions," are especially penetrating.

Perhaps a more accurate title of the book would be, "The Philosophy of Missions." It is pre-eminently a philosophical justification, and a successful one, of the missionary enterprise in the light of the most recent thought. The book is fundamental. We know of no other which has covered the ground and of only two or three which have touched it to a considerable extent. The author is particularly successful in showing that not only are missions compatible with evolution in religion, Christian and non-Christian, but that they really get their ultimate sanction from the conception of history. (New York: The Macmillan Company, \$1.50, net.)

**THE LAST BATTLE GROUND**, by Dr. Margaret S. Organ, comes from the pen of a brilliant and gifted writer who has been known to many Prohibitionists for years past as the wife of Thomas W. Organ, one of the earliest of New York State Prohibitionists. The book is a story, and a story written with a purpose to call attention to the crying evils arising from the retained superstition that alcohol is a medicine. Writing from the standpoint of a physician, Dr. Organ is able to deal with the subject with scientific accuracy, as well as to give her discussion the interest of a story. In a prefatory note, Doctor Organ says: "The Last Battle Ground" is a production which has its basis in unquestionable facts and incidents. These, with the leading characters introduced to interpret the author's theme, are either personally known to the author or to persons entirely trustworthy, both as regards observation and statement. Out of these facts, incidents and characters has been woven a mosaic which necessarily assumes the form of a romance. Preeminently and specifically the purpose of the writer has been to direct attention to the power of a false theory to entail evils unspeakable upon multitudes who chance to be the victims of its practical application" (New York: George Thiel Long: Pp. 319. Pp. \$1.50, net. Postage 10 cents.)

**THE TRAGEDY OF THE DESERTED ISLE**, by Warren Wood. This is a story which is not only based upon history but is the actual record of the romantic career of Aaron Burr and his friend Harmon Blennerhassett. One of the mysterious episodes in American history is the effort made by Burr and a group of confederate spirits to organize an empire in the southwest of this continent, where they believed it was possible to enjoy a career of splendor and power that would rival the glories of the young republic, at that time just emerging from its struggles with the mother country. The base of these operations was an island in the Ohio. It was at that time in possession of Blennerhassett and was a place of remarkable beauty. The book develops the story of the ill-fated enterprise, the ruin of the Blennerhassetts, the arrest and trial of Aaron Burr and the tragedies of his later years. The story is told with fidelity to fact and yet with literary art and distinction. The book is illustrated with portraits of the chief characters and photographs of portions of the island. (The C. M. Clarke Publishing Company, Boston, Pp. 393, \$1.50.)

### The Four Corners.

"And what are we to understand by the Biblical expression, 'the four corners of the earth'?" asks the instructor in theology.

"Rockefeller's corner in oil, Havemeyer's corner in sugar, Carnegie's corner in steel, and Patten's corner in wheat," answers the new student.—Saturday Evening Post.

## Our Readers' Opinions

### A Question

Editors Christian Century.—Some weeks or months ago I sent an inquiry, "Is baptism a part of the process of becoming a Christian?" I have not seen the answer. You appear before the world as editors of a paper, representing us as a people. Your position on this matter is not clearly understood. It is important. Will you please answer in the columns of your paper so that all may know where you stand? You may answer with a yes or no. We would like that best. Or you may answer with an argument or explanation; but if you do so please make it so plain that your readers will see either a yes or a no in it.

St. Petersburg, Fla.

E. L. FRAZIER.

[We regret that the inquiry referred to never reached us. Mr. Frazier's questions are nearly always very pointed and capable of short answers. The Christian Century cannot see how this point can be in dispute. Baptism was a part of the process by which the New Testament converts to Christianity became Christians. It is a part of the process by which present day converts become Christians. It was surely a part of the process by which the present writer became a Christian. And it seems to be generally if not universally recognized by intelligent evangelists and church leaders that any kind of conversion that does not involve baptism falls short of being complete. We hope our respected correspondent will be able to find either yes or no in this reply, but if there is still doubt we shall be glad to further condense our answer.—EDITORS THE CHRISTIAN CENTURY.]

### Method With the Scriptures

It is now quite commonly accepted that the books of the Bible are to be read and interpreted as other books, that is, at their face value.

That is, they are to be taken at what they say and are "not of any private interpretation."

The Disciples have given much prominence to this as the common-sense way of studying the scriptures.

But a moment's thought will show that there might be a possible exception to the rule.

In case any one of these scripture books should warn the readers of its unusual character and that it is to be read in another way would be an exception.

Now, as it is said that Christ "spoke as never man spake," and as there is one book, that expressly claims to be "The Revelation of Jesus Christ which God gave to him to show unto His servants," we might expect something unusual in it. This book both opens and closes with a special blessing to "him who reads and keeps these words of prophecy." It appeals to him that hath wisdom, to him that hath understanding to discern it and seven times to "him that hath an ear to hear what the spirit sayeth."

These all strongly imply an unusual method, but above all these it expressly declares that "the book is written within and on the outside."

The method of outside or face reading alone has given no sense or comfort and the attempts at inside reading alone have filled the world with vagaries and nonsense. The literary unity once established, and lo! the interpretation justifies the superb claims to be indeed "the Revelation of Jesus Christ" who here speaks again as never man spoke.

J. S. HUGHES.

### A Question of Translation

The writer has been much interested in the articles that have appeared in recent issues of The Christian Century in reference to the unity of all true Christians. However, some things have appeared that are not just his way of thinking, though they have provoked much interesting thought, especially the editorials.

Paul in his "unity of the Spirit" presents seven units; "one body," "one spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all." There is practical unity among all Christians on six of these seven units. The one that is still a bone of contention is the "one baptism," or simply the word "baptism," and that one is now keeping the followers of the Christ separated. What shall be done? We cannot get up a compromise at this point and be truly loyal to the Master. We cannot settle the question by lexical authority, authority of church history, nor particular rules of interpretation. All of these have been tried hundreds of times and we are as far apart as when we began.

Forty years ago, Isaac Errett said the question was simply a matter of translation. In this, Errett was right, as he was in almost everything he ever wrote. The present writer, after more than forty years in the ministry, has the strong and abiding conviction that in reference to the word "baptism," or "baptize," it is purely a question of translation. Let representative scholars of the various religious bodies get together, and, apart from all theological views, give a plain translation into English of the Greek words anglicized "baptism" and "baptize" and at once a mighty movement will be put forward toward unity in reference to baptism.

In the Greek New Testament the word *baptidzo* anglicized "baptize," or "baptized," and its participle form, occurs eighty times, and is translated only two times in revised version (Mark 7:4; Luke 11:39), by the words "bathe" and "bathed." One time the revisers anglicize the Greek into "Baptizer"—"John the Baptizer" (Mark 6:14). If the revisers of the Standard Revised Version had translated the Greek word *baptidzo*, which they anglicized "baptize" or "baptized" seventy-seven times, there would have been, by this time, a decided advancement toward unity on the question of baptism. There is not a single English version of the New Testament extant, that the writer has ever heard of—and he has examined a great many—that translates the Greek word *baptidzo* by the word "pour" or "sprinkle." This is a little remarkable. Learned men, who are free from theological bias, when they come to make an English translation of the word representing the word "baptize," will give a true translation, the one thing needed just now to help us all on the way to unity.

If the translation of King James' version of 1611, had translated the Greek word *baptidzo* instead of transferring it into the word "baptize," or "baptized," by this time all English speaking people would have agreed as to the meaning of this troublesome word "baptize." This is the profound conviction of the writer. But, why did not King James' translation translate the Greek instead of anglicizing it "baptize," as it is today? A theological tale hangs there! It is proposed to let another tell this tale.

In 1848 the learned Edward Beecher, D. D., wrote a good sized book entitled "Baptism, with Reference to Its Import and Modes." The book was written in support of affusion for baptism. On page five the theological tale is told as follows:

"At the time (1611) of the translation of the Bible, a controversy had arisen as it re-

gards the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning without seeming to take sides in the controversy pending.

"Accordingly, in order to take neither side they (translators) did not attempt to give the sense of the term in a significant English word, but merely transferred the word *baptidzo*, with a slight alteration of termination, to our language. The consequence was that it did not exhibit its original significance, except what was derived from its application to designate an external visible rite. In short, it became merely the noun of a rite, and had a usage strictly technical, and lost to the ear what ever significance it originally had."

Perhaps a similar tale could be told in reference to the translations, or revisers, of Standard Revised version, as to the preposition connected with the word "water" and "Holy Spirit." It will be interesting, perhaps to study the question of translation in this version a little.

1st. Westcott and Hort's Greek text, the best extant, gives four times the phrase *en hudati*, translated "in water" (Matt. 3:11; John 1:26, 31, 33), by the revisers. One time the preposition *en* before *hudati*—"water" is omitted in the Greek text (Mark 1:8), but the revisers give, anyway, the translation "in water," perhaps having some Greek text before them that did contain the preposition.

2. In four passages (Mark 1:8; Luke 3:16; Acts 1:5; Acts 11:16), the best Greek text does not give the preposition *en* translated "in," connected with the noun *hudati*—"water"—when the reference is to baptism. But the strange thing here is this: The Revised Version gives, as a translation in each of the four passages, "with water!" Where do they get the English preposition "with" from? There is nothing in the Greek but the one word *hudati*—"water." They just supply a word which is more in keeping with their theological views as to what is baptism; at least it looks that way to the present writer. But let it be said to the Revisers' great credit, that they nowhere give us "with water," as a translation of the words *en hudati*, but in every instance they give "in water"—"baptize in water."

3. There are just five passages where the word "baptize" is connected with the Holy Spirit. In each occurrence the preposition *en* *hagioo pneumati*, and the translation in each passage is "baptize in the Holy Spirit" (Matt. 3:11; Luke 3:16; John 1:34; Acts 1:5; Acts 11:16). Westcott and Hort's Greek text omits the preposition *en* before "Holy Spirit" in Mark 1:8, but the Revisers give the translation "in the Holy Spirit," having a Greek text, perhaps, that did contain the preposition.

"In water" is too plain to need any explanation, or any particular interpretation. Put the simple translation of the transferred word "baptize" into plain English before the adjunct "in water" and the matter ought to be settled.

JAMES C. CREEL.

Plattsburg, Mo.

[Of course there would have been no controversy over baptism if all the scholars had held the opinion of our correspondent that the Greek word means simply to immerse. The trouble is that an overwhelming majority of the scholars who have participated in the translating of the New Testament, do not hold that opinion. They believe there is more in the word *baptidzo* as used on the lips of John the Baptist, the apostles and Jesus himself than is connoted by the word "immerse." With this opinion of these scholars The Christian Century unhesitatingly agrees.—THE EDITORS.]



# Rainier of the Last Frontier

## CHAPTER XV.

### An Old Soak Soaks the Ball.

There are veterans of the Filipino War now living quietly at home with their army experiences all in the past who remember as their most vivid day in the country's service a certain April afternoon in Iloilo. They seldom refer to their many battles and the intensity of its conflict with an earnestness worthy of a lecture on the Battle of Gettysburg. It was that historic afternoon that gave Garrison the final assurance of Christian manhood.

The Panay Island Base Ball League had been organized with due solemnity in the tent to the Young Men's Christian Association at Iloilo, Clarke Rainier presiding. There were present representatives of the Field Artillery, the Cavalry; the Civilian Employees and several infantry garrisons. A league of eight clubs, and a schedule of two games a week was adopted winding up at Iloilo at the end of the eight week. Several of the clubs were already organized and came into the league with cheerful confidence. They had developed their stars and were ready for the conflict. It was surprising how much good baseball material the lowly little garrison towns contained. Ex-college diamond stars, ex-professionals from minor and major leagues popped up into sudden prominence. Base ball blazed for two months across the map of Panay like a great revival fire.

Rod Garrison, true to his first-love the game of games wrestled with himself daily and hourly to get into shape for the Iloilo team. Rainier watched him like a hawk. He would take the man out in the fields near the sea shore to the west of the city and in the cool of the evening would catch the painfully weak throwing of the once mighty pitcher of the hour. It seemed at times like a waste of energy to thus give himself to one man but he knew in his soul that the regeneration of Rod Garrison was the touch-stone of his success or failure as a Christian worker and he staid by his man like a hero.

A hundred times Garrison would twist his face into a grimace and say that it was of no use, he simply could not get back into shape. But Rainier against his own judgement, smiled him back into trying again. After these hours of practice with the sweat dropping from their faces they would strip, wait a few minutes to cool off a bit and then plunge together into the surf. Then they would resume their clothes, pick up the ball and gloves and walk back to the Iloilo shack.

Twice Rainier caught his friend shame-facely slipping out of the shack at night and had, without a word, gone out into the night with him. In both cases it had saved Garrison from debauch. But the schedule opened at Iloilo without Garrison in the box for the local team. The crowd gathered, the band played "rag time" music, the ladies approved in their white dresses and the native population made a dense wall about the field, but a lanky Michigan lad went into the box and was clouted to the four corners of the field while a miserable silence crept over the local rooter and only the visiting team from the Fifty Second Regiment at Capiz rejoiced.

It was a bad beginning but Rainier knew that Garrison was in no shape as yet to risk him on the team and so he let the Iloilo nine play game after game without appearing himself or bringing his strange recruit to the conflict.

The team at last left Iloilo to make the rounds of the garrison and still Rainier and

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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Garrison faced each other for an hour or two each day in a secluded place and sent the ball with ever increasing swiftness from one to the other. News of defeats and news of victories came in over the military wire from Capiz, from San Juan Bautista, from Oton, from Leon, from Santa Barbara, from Dumangas. The Iloilo team was doing better than had been expected and the soldiers gathered each day with growing excitement around the blackboard in the Y. M. C. A. tent where Rainier was posting up the percentages as the games were played off. Gossip and beer took second place all over the garrison life of Panay during that famous two months' struggle of the Panay Island baseball league. Colonels, captains, major-generals, were suddenly eclipsed by some humble private by the name of Mullaney or Jones who developed a pitching arm or a batting eye.

To the wonder of the wise in the sport Iloilo came back from its trip tied for first place with the fast nine of the Light Artillery stationed at Molo. The final game was fixed for the afore-mentioned April afternoon and every officer and man who could get away from garrison duty in the interior flocked into Iloilo for the last and greatest game of the season.

Officers of the Sixth Infantry over in Negros Island came over with megaphones to help out their infantry brothers a detachment of sailors came ashore from the newly arrived war ship "Bennington" and a lot of fellows trimmed in the red of the Heavy Artillery landed from a transport en route to Mindano, and marched out to cheer for their brothers of the Light Artillery.

I think I will let Private Bill Sawyer tell the story of that famous game in his own words. He is new to these pages and therefore neutral.

He was in possession of all the facts except one. He had not seen Rainier and Garrison kneeling unashamed in all their baseball toggery in the little shack before leaving for the game. He had not heard two men welded together in a great fight for character humbly pray for strength and skill "to make good." It would have amazed him beyond measure had he done so. But the rest of the facts were his as he retailed the story to his 'buddy' Corporal Charley Case of I Company of the Twenty-sixth post up at Leon two days after the game.

Imagine Bill and Charley sitting with their backs against the shady side of the big stone convento, Charley listening with a scowl of intentness and Bill wriggling freely with excitement.

"Say, Charley, she was a game for fair," began Bill; "it made me homesick for The States just to see the crowd. They got a good diamond down there at Iloilo and they had about ten acres of people around the edge of it. I seen Jimmy Whalen of C Company all the way over from Damaguete and that big stiff Ikenstein that was transferred into K of the Fourth Cavalry was there with a bunch from Romblon. I seen Teddy Dickinson sneak in about the middle of the fuss an' cuddle down so ole Cap Bridgeman wouldn't see him.

He told me he'd run the guard at Calavista, swum the Rio Verde, slugged a Chino at Jaro and took enough off him to git a ticket. He said he didn't care what happened to him when he got back if only he could see a real dyed-in-the-wool extra-inning game. You know Teddy ust to play short stop for Sioux City in '97."

"Well, Charley, old boy, that game was sure in the limelight. Those nurses was out from the Brigade Hospital. That stunning one that nussed Cuss Corrig-an was there lookin' like a queen. She had about fifteen officers fussin' around her an' they wasn't all 'shore-tails' either. The old colonel himself was sitting as close to her as he could get, but a doctor guy seemed to shut the rest off pretty much. They had a stand rigged up for the ladies and the officers. The deep water boys from the "Bennington" was out along the right field foul line. Those artillery fellows from Molo were packed around the third sack an' the 'dough-boys' from Iloilo an' the whole of Panay was squeezed in anywhere they could get. I reckon there was about thirty billion peck-marked Visayan ladrones forming a brown fringe outside of us soger boys around the whole field."

"And say, it was hot—hot as a griddle in buckwheat cake time. But we didn't mind it none. The crowd, all in place an hour before the game began, watched a lot of Visayans pour water out of bamboo joints on the diamond to settle the dust."

After a while we got to yelling at each other. Us dough boys sassed the cavalry an' they give it hot to the artillery an' we all rubbed it into a bunch of marines. There was a red-headed marine who started a fight but it all quited down when the Sixty-first band tuned up with "You Can't Make a Soger Love His Old Hardtack." Then the umpire, Lieutenant Kilroy, of the Scouts, announced the batteries an' the thing was on.

You know what side I was pulling for, Charley. I didn't want a flossy little bunch of artillery primps to put it over on the Iloilo crowd. Six of those Iloilo fellows belonged to us infantry an' I knew we'd never hear the last of our 'cold feet' if we didn't stand those fellows on their heads.

But it was mighty mournful for the first few minutes. Little Irish Carrigan was put into the box for Iloilo an' Big Dutch Heitmuller of the Molo team knocked the first ball he pitched out into center for a three sacker. Carrigan whiffed the next fellow up, a little bow-legged gun-swabber called Kelly. But up comes a tough guy by the name of Miller an' brings in Heitmuller with a daisy-cutter through second base. How those red-trimmed hats went up around third base when that big Dutchman came across the plate!

Well, that wasn't the worst of it. The next fellow got a pass—I forgot his name—and the next man up to the plate was their fancy short stop.

He waited for a good one and straightened it out for two sacks. That brought in two more runs an' set the artillery crowd yelling like a lunatic asylum in an earthquake."

"Yes, Charley, it was awful. When we finished that innings a little Filipino Muchacho put a big figure eight against Molo on the score board and a big zero underneath it for us. Eight to nothing in the first inning. When Carrigan went to the bench after the third out he looked like a sick cat and the team trailed in after him like eight little kittens that had lost their mittens. There was an aw-

(Continued to page 24.)



### The Clock in the Hall

GRACE WOOD CASTLE.

When Bobby and Bobbinette tire of play  
With pictures and doll and ball,  
Then one or the other is sure to say  
"Let's go look at the clock in the hall."  
Their toys forsaken away they run  
And as still as mice they keep,  
As with wondering eyes they watch, each  
one,  
The pendulum's measured sweep.

They listen intent to the tick-tock-tick,  
Watch the leaden weights so slow,  
The hour and minute and second hands  
As round and round they go;  
And away up high, almost at the top  
Is a picture—a house and tree;  
There may be a dog—but it's so high up  
And they are too short to see.

Sometimes they fancy that, looking down,  
Is a kind old jolly face  
That smiles at them, but of a frown  
They have never seen a trace;  
And I shouldn't wonder at all—not I—  
If the face the children see,  
Is a shadow cast through the window high  
By a branch of the old oak tree.

When the sun is down and it's sleepy time  
They hear from the shadowy hall,  
The tall clock's silvery sweet-toned chime;  
As they listen it seems to call  
To the sleepy bairns at their mother's knee  
Sitting close in the soft twilight:  
"Good-night, Bobby-boy, sweet dreams to thee;"  
"Good-night, Bobbinette, good-night."

### George Washington as a Lover

BY FRED MYRON COLBY.

Washington had several love affairs, according to all accounts, before he was engaged to the Widow Custis. Irving, in his *Life of Washington*, tells us that when the young hero was but fifteen years old he conceived a passion for some unknown beauty which was of so serious a nature as to quite upset his usually well regulated mind and render him more or less unhappy. "All the world loves a lover," and if the old proverb is true, it will be more or less interesting to glance briefly at these love affairs of the Father of his Country.

He was only a school boy when he fell in love with his "lowland beauty," as he called her. Washington was a bashful and modest young man, and he never had the courage to reveal his love to the object of his regard. He was constant to her, however, for a long while. In one of his school books has been found these scribbled lines:

"Ah! woe is me that I should love and conceal;  
Long have I wished and never dared reveal."

This "lowland beauty" is believed to have been a Miss Lucy Grymes, who subsequently married Henry Lee and became the mother of that gallant Revolutionary soldier, General Henry Lee, better known as "Light Horse Harry," who was the father of General Robert E. Lee.

It was to forget this "lowland beauty"

that Washington went to pay his first visit to Lord Fairfax at his hunting lodge of Greenway Court. Amid the exhilarating sports of fox and deer hunting he insensibly forgot the charms of his country inamorata. But he soon was in trouble again, for George Washington was one who incessantly and passionately craved and desired a woman's love and attention. It draws him nearer to us, this knowledge of a common weakness, and that under his studied decorum and reserve he had a heart of flesh throbbing with the warm impulses of human nature.

This second attraction was a "Highland lassie," a young girl of English birth whose father was living on Lord Fairfax's estate. The girl was of consumptive tendency and died at an early age. Cooke pictures him visiting her grave years afterwards when a bronzed and stately figure and famous in his country's history. He finds the grave "on the very summit of a mountain, under a majestic pine tree and marked by a moss-covered stone." Scraping the moss aside, he reads:

"Here lies the body of Cannie, the daughter  
of an English gentleman.  
Born in England, May the 10th, 1733.  
Died in Virginia May the 9th, 1749."

The stern face softens as he gazes, he brushes a tear aside, and mounts and rides slowly and sadly away.

Several years pass before Washington finds his heart smitten again by the charms of a woman. Sent by Gov. Dinwiddie on a mission to Gov. Shirley of Massachusetts, he stopped for a few days at New York. Here he was entertained by the leading men of the Colony, among which was Col. Frederick Philipse. At the home of the latter he met and "fell head over heels" in love with the beautiful Mary Philipse. He was so strongly attracted by her charms that he cut short his stay with Gov. Shirley and hurried back to the hospitable manor house of the great patron on the Hudson. He seems to have been a slow wooer, and the story goes that while the young Virginian was trying to muster up his courage to ask for her hand Major Robert Morris stepped in and won her.

Washington's next venture was the lovely Mary Cary, a Virginian girl of good family, who was the sister of the wife of his friend George William Fairfax. He had met her when she was a girl at Belvoir, and he now formally offered her his hand. But her father had other views for his daughter than to marry a Virginian major, "My daughter is accustomed to riding in her own carriage, sir," as much as to say that she was much above Washington.

Old Bishop Meade in his gossiping writings says that this lady afterwards became Mrs. Edward Ambler, and was in the throng of applauding citizens when Washington passed through Williamsburg at the head of the American army after the surrender of Cornwallis at Yorktown. He recognized her and gallantly waved his sword at her, whereupon she turned pale and nearly fainted. If Washington had waited a few months her prudent father could have urged no objection to her handsome young lover, for soon after his brother Lawrence Washington's widow died and George became the master of

Mount Vernon and a large number of slaves, making him one of the nabobs of Virginia.

Washington was not by any means dejected. Two years later he repeated his imprudence, but he had learned by experience and he did not delay his wooing. He was a member of the house of Burgesses and was on his way to Williamsburg. While crossing a ferry he met a Mr. Chamberlayn, who resided near by and who invited the distinguished wayfarer to take dinner with him. At first Washington demurred, but on being informed that a charming young widow, Mrs. Martha Custis, was a visitor at his house and would be pleased to meet him, he consented to tarry.

Colonel Washington's appearance that day is thus described: "A stately figure of noble mien and bearing, riding a powerful brown horse and attended by an elderly colored servant, as tall as himself and quite as military in his bearing." The horse he rode was the one General Braddock was riding when he received his death wound, and he gave it to Washington as he was dying. The colored servant was Thomas Bishop, Washington's well-known body servant.

Mrs. Custis was a widow of three years' standing, and was the mother of two children, and very wealthy. "She is represented," says Irving, "as being rather below the middle size, but extremely well shaped, with an agreeable countenance, dark hazel eyes and hair, and those frank, engaging manners so captivating in Southern women."

It seems to have been a case of "love at first sight" with both the brave colonel and the dashing widow, and before Washington left her they were affianced. In a few days we find this entry in his cash account, "One engagement ring, two pounds and sixteen shillings." Mrs. Custis felt a little shy in announcing so hasty an engagement to her friends. "My dear," she wrote to one of them, "the truth is my estate is getting in a bad way and I need a man to look after it."

The marriage took place January 6, 1759, in the "good old hospitable style of Virginia." The bride brought him a large estate. She owned fifteen thousand acres of land, many city lots, two hundred negroes, and a large sum in money besides—a great fortune in colonial days.

History bears witness to the wisdom of his choice and the happiness of his married life. Neither ever regretted the choice they made. Mrs. Washington was a devoted helpmeet, and as mistress of his mansion, and as the sharer of his sorrows, his joys and his triumphs, she never failed him. She survived him two years, living in great retirement after his death. We have always wondered how it would have been if Washington had happened to have married some one of his earlier loves, but our memories will always cling lovingly about Martha, "the consort of Washington."

### HIS ONLY HOPE.

Mr. W. O. Hart of New Orleans tells this story: An old negro was brought up before the judge charged with chicken stealing, and when the usual question was propounded, "Guilty or not guilty?" he said: "I don't know, boss; I jest throw myself on the ignorance of the court."—Case and Comment.



# The Daily Altar

## An Aid to Private Devotion and Family Worship

### SUNDAY, FEBRUARY 26.

Theme for the Day.—The Universal Friend.

Scripture.—Jesus of Nazareth, whom God anointed with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10:38.

A mighty shape, scarfed with the sun up-risen,  
Where tears distilled, where spirits were in prison,  
Where doubt went groping, and where dolor lay,  
Where in despairing death the dying languished,  
Wherever sin, wherever suffering anguished,  
He in their service took his shining way.  
—Harriet Prescott Spofford ("The Knight of Pentecost").

Prayer.—Our holy Father, we praise Thee for the love which has revealed itself in Jesus Christ. He has passed this way and tarried certain days with us in the tabernacle of the flesh. Wherever he went, his word was with power, and the sorrows and distresses of our humanity took flight at his approach. In his name we meet today with Thy people in the sanctuary. Grant us Thy favor and Thy guidance, that we, being led by the Spirit of grace, may rejoice in the glory of Thy friendship and the wonder of our salvation. In Christ's name. Amen.

### MONDAY, FEBRUARY 27.

Theme for the Day.—The Passion of the Prophet.

Scripture.—Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy? Amos 3:7, 8.

Oh, that the large prophetic Voice,  
Would make my reed-piped throat its choice!  
All ears should prick, all hearts should spring.  
To hear me sing  
The burden of the isles, the word  
Assyria knew. Damascus heard  
When, like the wind, while cedars shake,  
Isaiah spake.  
—Emma Lazarus ("To Carmen Sylva").

Prayer.—Father of mercies, Thou hast sent Thy servants the prophets to bear witness to Thy will to Thy people of old. But not less are Thou speaking through Thy servants, the men of faith and consecration in our own age. Thine they are, for Thou hast called them to a ministry of holy value in the world. May we who love Thee listen for Thy call to the task of bearing witness for Thee. And may no price seem too great to pay that we may receive the message of Thy holy Spirit and make it known to our fellowmen. We ask in Christ's name. Amen.

### TUESDAY, FEBRUARY 28.

Theme for the Day.—The Coming of the Mightier One.

Scripture.—Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might quake at thy presence. Isa. 64:1.

I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire. Matt. 3:11.

Oh that the heavens were rent and one came down

Who saw men's hurt with kindlier eyes than mine,

Fiercelier than I resented every wrong,  
Sweated more painful drops than these that flow

In nightly passion for my people's sins,—  
Died with it, lived beyond it,—nay, what now?

—F. W. H. Myers ("St. John the Baptist").

Prayer.—Our Father, the world waited long for the coming of God in human life. And still the world waits for his complete disclosure. In the deep desire of our hearts to witness the triumph of the right and the overthrow of wrong we lift beseeching hands to Thee, and demand Thy coming in the power of judgment and the defense of the truth. Yet we know that Thou dost come daily in the fuller revelations of Thy righteous will. We open our hearts to receive Thee, and pledge our efforts to make ready for Thy coming in all the world. Amen.

### WEDNESDAY, MARCH 1.

Theme for the Day.—The Glory of Israel.

Scripture.—Glorious things are spoken of thee, O city of God. Yea, of Zion it shall be said, this one and that one that born in her; and the Most High himself will establish her. Psalm 87:3, 5.

Kindle the taper like the steadfast star  
Ablaze on Evening's forehead o'er the earth,  
And add each night a luster till afar,  
An eightfold splendor shine above thy hearth.

Clash, Israel, the cymbals, touch the lyre,  
Blow the brass trumpet and the harsh-tongued horn;

Chant psalms of victory till the heart take fire,

The Maccabean spirit new-born.

—Emma Lazarus ("Hanuckah").

Prayer.—Father, Thou hast spoken in days gone by in the lives of holy men in Israel. Some of their messages have come down to us, and we count ourselves rich in their possession. Enable us, we beseech Thee, to understand both the glory and the limitation of that ancient history. Help us to perceive the fact that God has now spoken to us in his Son. To him may we bring our submission, and from his vantage ground may we view the service rendered by Israel of old. And may this vision make clear to us our greater privilege, and deeper responsibility. Amen.

### THURSDAY, MARCH 2.

Theme for the Day.—Nothing is Lost.

Scripture.—For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 2 Cor. 4:15, 16.

Nothing is lost—nor grief, nor joy, nor pain;  
No wreckage of today or yesterday—  
The boundless granaries of life retain  
All that the spendthrift ages cast away.

And each least grain we add unto their store,  
Whether it spring from happiness or tears,  
Shall dower every unborn soul the more

With good or ill to breast the coming years.  
—Charlotte Becker ("Heritage").

Prayer.—O Thou great Saviour of men, we adore Thee for the love that counts us worthy of Thy friendship. We should despair of our worth were it not for the estimate Thou hast seemed to put upon us. The labor of Christ in our behalf makes us aware that we are rated at a value far beyond our desert. May we then count it but the least of our work to lay our hands upon the good of this life. May we rather esteem it our chief gain to give to the world the dower of our better service, and our holier life. Amen.

### FRIDAY, MARCH 3.

Theme for the Day.—The Secret of Life and Power.

Scripture.—If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you.—John 15:7.

Verily, Verily, I say unto you, if a man keep my word he shall never see death. John 8:51.

"Dear Lord, how shall we know that they

Still walk unseen with us and Thee,  
Nor sleep, nor wander far away?"

He smiled and said: "Abide in Me."

—Rossiter Worthington Raymond ("Christus Consolator").

Prayer.—We have instant and urgent need of Thee, O Thou great God, for in Thee are all our fountains, and in Thy light alone can we see light. Thou hast made it clear to us in the words of the Christ that abiding in living companionship with Thee we have all riches of life and efficiency. We wish all that Thou canst bestow. We are very insistent that Thou shalt answer our prayers in our own behalf and that of those we love. But we have faith that Thou wilt do even more than we ask, for our prayer is in His name. Amen.

### SATURDAY, MARCH 4.

Theme for the Day.—The Stroke of Egypt.

Scripture.—And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of the cattle. Ex. 12:29.

Jehovah, who in one night, when he passed  
From Egypt marching, equalled with one stroke

Both her first-born and all her bleating gods.  
—John Milton ("Paradise Lost").

Prayer.—Marvelous are Thy ways, O King of Saints. Thou didst lead Thy people like a flock out of the field of afflicted into a large place. We have trusted in Thee; may we never be confounded. If in the past Thou hast confounded evil and given to righteous men the victory, not less truly art Thou so working today. Though justice seem to tarry long and honesty to fall by the way, yet we know Thou hast not withdrawn Thy hand, and our faith in Thee makes us confident of the issue. Comfort and save us. For Thy mercy's sake. Amen.

First Church, Winchester, Ky., J. H. McNeil pastor, presents an excellent report for the past year. Although this church has been in a building campaign, the collections for current expenses and missions were larger than ever before in the history of the church. The total amount collected was \$7,657.21 and \$2,658.31 of this amount was devoted to missions. This church also supports three missionaries: C. W. Brown at Jubulpore, India; H. P. Williams at Albuquerque, N. M. and D. G. Combs, who works among the Kentucky mountaineers.

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section X. Elijah, Defender of Popular Rights (1 Kings 21)

Study for March 5, 1911.

### QUESTIONS.

1. Why did Elijah desire to change the lines of rulers in Israel and Syria?
2. How was the character of Elijah illustrated in the call of Elisha?
3. Why were Israel and Syria so frequently at war with each other during this period?
4. What was the demand made by the Syrians to which Ahab consented?
5. What led to the resistance on the part of Ahab and his people?
6. What idea of Jehovah was held by the Syrians?
7. Why did Ahab extend clemency to Ben-hadad? What did the prophets think of his conduct?
8. Why would not Naboth sell his possession to Ahab?
9. Why was Jezebel less scrupulous in her efforts to secure the property than Ahab?
10. What means did she employ to accomplish her purpose?
11. How did the wrong manifested to Naboth affect Elijah?
12. Give an outline of the interview between Elijah and Ahab.
13. How did Ahab come to his death?
14. How do you explain the fact that Micaiah gave one prediction regarding the outcome of the battle, while all the other prophets were of another mind?
15. What was the occasion of Ahaziah's message to Ekron?
16. How did Elijah resent the insult to Jehovah?
17. How do you interpret the narratives of Elijah's destruction of the two companies of soldiers by fire?
18. What do you regard as the most important features in the character of Elijah?
19. What were his relations to the sons of the prophets?
20. What do you think is the value of the story of his final departure?
21. In what sense was he "the horses and chariots of Israel?"

### 1. THE CALL OF ELISHA.

(1 Kings 19:15-21.)

When Elijah returned from his long journey to the holy mount of Horeb, he had changed somewhat his plan of action, having learned that God's purposes are not promoted by the sword but by the voice. It was his purpose under the divine prompting to change the order of events in Israel by political as well as religious means. It was apparent that

little could be hoped from the worldly and luxurious policy of Ahab and his family. It seemed natural, therefore, to believe that another king upon the throne would accomplish the work the prophet had in mind. Perhaps also he knew enough of Syrian affairs to believe that another king in that land would be likely to afford Israel better opportunities for development than the present dynasty of Ben-hadad promised. It may be, of course, that our narrative merely anticipates the change of dynasties in the two kingdoms, and attributes that change to the plans of the prophet.

But one event of importance was accomplished on this return journey. At the town of Abel-meholah in the valley of the Jordan near Beth-shan, Elijah came upon a young man, Elisha, ploughing his field with oxen. Striding up to him in his enigmatical and commanding way, Elijah, without speaking a word to the young farmer, threw over him his mantle. The act was so impressive that Elisha instantly left his work and started to follow the prophet, asking only time to bid his father and mother farewell before he entered upon Elijah's service. The prophet demanded of him instant obedience or none, much as Jesus did when he said to the scribe, "Follow me and let the dead bury their dead." Elisha understood something of the imperious nature of his new master, and as soon as he had called his neighbors together and made them a farewell feast, he took the road to Elijah's dwelling and remained with him from that day forth.

### 2. SYRIA AND ISRAEL.

(1 Kings 20.)

Something of the hostile relations between Israel and Syria is revealed in the scattered fragments that have been preserved to us in the book of 1 Kings. It is clear that the first concern of the writers was the story of the two prophets, Elijah and Elisha. All that relates to the political and military experience of the nation is of purely secondary moment. From the days of Omri there had been rivalry between Samaria and Damascus. They were too close to each other and too strong not to be involved in more or less conflict. They were falling out continually over their boundary line.

In chapter 20 there is given the account of two expeditions made by Ben-hadad into the heart of Israel for the purpose of humbling his adversary, Ahab of Samaria. The latter was apparently in no condition to

resist. The Syrians came with overwhelming numbers and penetrated to the very gates of the capital. So impossible seemed the task of defense that Ahab even yielded to the arrogant demands for an enormous indemnity, including not only silver and gold, but also Ahab's wives and children. But when the Syrian king, in an excess of insolence, extended these demands to include the sack of Samaria, Ahab and his people took courage from the very depth of their humiliation, and refused the exorbitant and outrageous claim. Then in a courageous attack during a drunken orgy in the camp of the Syrians they gained a complete victory over their enemies, and Ben-hadad himself only escaped among the swift horsemen of his bodyguard.

The following year the Syrian expedition was duplicated. Ben-hadad came back, trusting in the word of his counsellors that since Jehovah was a God of the hills, the Syrians might hope for victory if they met the Hebrews in the plain. The battle was joined at Aphek, east of the Sea of Galilee, and resulted in a second victory for Israel. So complete was the overthrow that Ben-hadad and his captains submitted themselves to Ahab as prisoners of war, trusting to his clemency. In this they were not mistaken, for Ahab concluded a treaty with his rival providing for free trade between the two countries.

The prophets were greatly exasperated at this unlooked-for clemency of Ahab toward his foes. They felt that he had thrown away a splendid opportunity to strike a complete and humbling blow at their great national adversary. But no doubt, Ahab understood that Assyria was a foe more to be dreaded even than the Syrian forces immediately to the east. It was better that Israel and Damascus should maintain a friendly alliance for defense against the encroachments of their arrogant neighbor beyond the Euphrates, than that they should gratify their present love of victory at the expense of a weakening of their allied forces.

### 3. NABOTH OF JEZREEL.

(1 Kings 20.)

The important feature of our present study is this scene between Ahab and Elijah, the outgrowth of the unjust treatment accorded Naboth, the farmer of Jezreel. The king wished to enlarge and improve his royal park in this summer capital of his. But Naboth did not wish to sell his vineyard, even though the king was willing to offer him ample compensation. He loved his ancestral estate, and could not believe that

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.



any other property would seem like home to him.

Ahab, knowing something of the temper of his people and the customs in Israel, deemed it fruitless to pursue the matter further. He knew of no law by which he could force Naboth to give up his field, and he fully understood the risks of outraging the customs long established.

But Jezebel was of a different mind. She was the daughter of a priest of Sidon who had reached the throne by intrigue and assassination. She was a zealous supporter of the doctrine that the royal will is supreme. She probably understood less of the Hebrew reverence for custom than did Ahab. At any rate she insisted that she would take the matter into her own hands and secure the property for the king.

She did this by securing the arrest of Naboth on false charges of impiety and disloyalty. Willing servants of hers pronounced against him a judgment of death, for which there was no true evidence. And in spite of what must have been the strong public feeling, the measure was carried through with a high hand and Naboth was put to death. Hearing this news, Ahab quieted his conscience and his fears, and went out to look over the field of Naboth, which by forced process of law had been forfeited to the crown.

But he had Elijah yet to reckon with. The prophet met him in the new portion of his grounds; and burning with indignation at the wrong which Ahab had approved, he denounced him and foretold the unhappy end of himself and his dynasty. He even went so far as to insist that Ahab's own blood should be shed on the spot where the judicial murder of the farmer had taken place.

In this scene Elijah represents the true prophetic spirit of protest against social injustice, and defense of popular rights. In this fact lay the true greatness of the man. His value as a prophet did not consist in any works of wonder credited to him, nor any mere predictions of what would happen in the future. These were but the incidents of his task of social reconstruction. He was a tribune of the people, jealous of their rights and insistent that no kingly authority could deprive them of justice.

#### 4. ELIJAH AND AHAZIAH. (2 Kings 1.)

Soon after these events Ahab came to his death at the battle of Ramoth-gilead, a town over which Syria and Israel were in dispute. Jehoshaphat, the king of Judah, who seems to have held the position of war vassal to Ahab, was summoned to assist him. The prophets who were consulted gave promise of success in the campaign; all save one, Micaiah, who predicted Ahab's death. To avoid this augury, the king disguised himself, which nearly cost Jehoshaphat his life. But a random arrow penetrated Ahab's armor and he died at sunset, leaving his throne to his son, Ahaziah.

This king suffered some kind of an accident from a fall in his palace. Wishing to know the outcome of his injury, he sent an inquiry to Ekron, the shrine of the Philistine god Baal-zebub. But Elijah learned of the mission and met the messengers with words of scathing rebuke for the king who had sent to another god than Jehovah to make inquiry.

The remainder of this narrative is probably mere tradition. It is inconceivable that a man of God should have destroyed a hundred soldiers of the army of Israel, who were merely obedient to orders. But the narrative reflects the fierce spirit of the times and something of the rough and imperious char-

acter of Elijah as the nation remembered him. With a courage that welcomed the opportunity to face the unfaithful king, Elijah accompanied the messengers to the palace and delivered to the king himself his message of condemnation and warning.

#### 5. THE CHARACTER OF ELIJAH. (2 Kings 2:1-18.)

The closing scene of Elijah's life was told by the prophets in a manner to make clear their veneration for the man and their appreciation of his value to the nation. He had been like a wall of fire to Israel all the days of his public ministry. He was, as Elisha called him, and as Elisha in turn was called by a king of Israel at his death, "the chariots of Israel and the horseman thereof." His counsel was more valuable to Israel than armies. This does not mean that he took active part in the politics or military affairs of the day, but he was laying the foundations of future welfare by his efforts to extirpate idolatry and to keep the worship of Jehovah constantly before the public mind.

His influence upon the communities and groups of prophets was very great. In spite of his curt speech and his austere bearing, he was always a welcome guest at those places where they were gathered into companies. They followed the reports of his work with the keenest interest. They interrupted his messages to the more remote communities. They even followed him in person whenever they had opportunity.

The story of the passing of Elijah is in keeping with the veneration in which he was held. The old man and his youthful servant, Elisha, journeyed from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to Jordan, everywhere hailed by the groups of

prophets with reverence, and apprehension that their great master was about to leave them. Out beyond the Jordan they went, and, as the story was told by Elisha in later days and repeated from generation to generation, the closing hours were full of portent and wonder. The river opened before them to allow them dry passage. A whirlwind swept upon them from the desert. Fiery chargers appeared in the heavens, and Elijah, disappearing from his companion's side, went up to God in a chariot of fire. Such traditions served to heighten still further the regard in which the prophet was held. And when Elisha returned from his farewell to his friend, the men of the prophetic groups looked upon him with a new respect, for he now bore not the mantle alone but the authority and the task of Elijah the Restorer.

#### FOLLOWING STUDIES.

The title of next week's study will be "Elisha the Pastor of Israel," and the one following will be, "The Reforms of Elisha." Then will come in succession, "The Judean School of Prophets," "The Prophets of the North," and "Amos of Tekoah."

#### TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations between Syria and Israel in the ninth century B. C.
2. The personal characteristics of Ahab of Samaria.
3. The rights of the people in ancient Israel.
4. The dynasty of Ahab.
5. Jehovah and other gods, as illustrated in the embassy to Baal-zebub.
6. The place of Elijah in the political and religious development of Israel.

## Christian Endeavor Lesson

BY W. D. ENDRES

#### TOPIC MARCH 5.

Lessons from Great Lives. Moses. Ex. 7:1-14. (Consecration Meeting.)

It would be hard to find a more profitable lesson for our consecration meeting. In the consecration meeting we remind ourselves of the time when we dedicated our own lives to the service of God, of the obligation we assumed in that act and of its validity for all life. In our scripture lesson we read the account of the corresponding submission of Moses to the will of God. Like all who have dealt seriously with their relation to God, he did not get the consent of his own mind without a struggle. Men today often urge their own unworthiness and their inability to "hold out." Many men have never made the attempt to live godly lives, because they thought they could not realize their ideal. In a similar fashion did Moses urge his excuses upon the Divine appeal. But his conviction was deep and genuine, that courage which brought so many victories to his people and the cause of Jehovah in later years asserted itself and he yielded to the divine pleadings and began a career which was not only to make him a prominent figure among the world's great men, but which was to lay the foundations of the Hebrew nation, yes, of Christianity.

But we must not think that because Moses seems to us to have had a special providential leading that he had no problems, doubts or discouragements. Again and again was he reproached. He listened to the murmurings of his people and their longing for the flesh-pots of Egypt. He faced rebellions and mutiny. Repeatedly did he feel his inability

to cope with the situation. He even longed that God might take his life and give him a blessed relief from the task that was too great for him. But each time he gathered new spirit and courage with which to renew his great task. How comforting this ought to be to us. Men who have had great careers have had their failures and disappointments. They succeeded in spite of them. So can we.

With this profound conviction that he was the chosen one of God, Moses went back to his people, over 600,000 of them slaves toiling at their daily tasks. These were persuaded to leave their tasks and make a bold dash for liberty. His escape from Pharaoh and arrival at Mt. Sinai was not without its difficulties, but he triumphed as their leader.

But not only did he lead this crowd, this mob, away into the wilderness, but he also laid the foundations for a nation. Moses gave them the Law which, for the most part, had to do with determining their relations with one another. He laid down the fundamental principles of justice, integrity, and social obligations in general, which have become the cornerstones in the structure of our social relations. But above all these he was religious. He planted firmly the principles of Jehovah in the hearts of his people. He gave them the Tabernacle, a visible dwelling place of Jehovah. In this did he secure inspiration for his people as well as himself for many struggles as he journeyed through the wilderness. Yes, out of this, as the fruit from the tree, in due time came Christianity. God was uppermost in the life of Moses. Can he be less in ours?

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—Illinois pastors and reporters should take note

—That their news will be handled more promptly and satisfactorily if it is sent to the Springfield office

—Than if it is sent to the Chicago office.

—Send all news and church data to the above address.

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The Webber street revival in Champaign was postponed, but was expected to be begun the 12th of February. Stephen E. Fisher is to be the evangelist.

F. M. Morgan began his pastorate with Ashland church, February 5. The minister and congregation are hopeful for a harmonious and prosperous season of work.

At Stillwell, Evangelists E. V. Spicer and E. M. Douthit of Texas concluded a meeting which resulted in fifty-nine additions. The church highly endorses the evangelists.

The typist made The Christian Century say last week, that improvements to the extent of \$1,400 were to be made on Gibson City church. The figures should have been \$14,000.

Columbus church recently closed a meeting which resulted in thirty-nine additions, nearly all of whom were by confession. The evangelists were E. V. Spicer and E. M. Douthit of Texas.

Albert Schwartz, of Clinton, is being assisted in an evangelistic campaign by H. M. Barnett. There were two additions the first day of the meeting, with a promise of excellent results for the future.

Carterville church is prospering. J. E. Pritchett, the pastor, is holding a meeting, assisted by Charles E. McVay as song leader. Early reports from the meeting indicate splendid congregations and a fine interest developing.

Clifford S. Weaver, pastor of the church at Latham and at one time missionary in Japan, is assisting the President of the Foreign Christian Missionary Society in a series of missionary rallies throughout Illinois and nearby cities.

Canton Sunday-school, where J. G. Waggoner is pastor, has graduated two training classes and another one is about to be started. On a recent Sunday, this school had an attendance of nearly two hundred and fifty, with a contribution of more than six dollars.

Henry F. Kelch's church, at Hoopston, makes an encouraging annual report. There were thirty-two additions during last year, a Sunday-school with an enrollment of more than four hundred, having a large average attendance, and congregations of good proportions. There was raised in the church for all purposes during the year \$4,000.

At New Douglas church during January, Mr. Fred Piatt was ordained to the the ministry by Marion Stevenson of St. Louis. Mr.

Piatt has been a successful principal of the New Douglas schools, but is responding to a call which the ministry makes upon his life, and will devote his entire time to the work of the church, at the close of the present school year.

A unique parish paper is published by R. B. Doan and his church at Armington. Various departments of the community's life are represented. There is a high school section, an athletic and a general local social department. Recently the brotherhood of the church enjoyed a lecture by H. H. Peters, of Eureka College, and Prof. C. G. Hopkins is to lecture under the auspices of the men in March.

"The Brotherhood Principle" was the general theme of a meeting at Chandlerville, conducted by the brotherhood of the church. The topics discussed were: "The Brotherhood Principle in the Church," "The Brotherhood Principle in Business," "The Brotherhood Principle in Social Circles," "The Brotherhood Principle in Professional Life." The pastor, I. A. Ingall, endorses in an unqualified way the brotherhood for every church.

Lewistown church made an offering to Eureka College of more than \$11, which exceeded last year's contribution. B. H. Cleaver recently had the pleasure of a visit from H. H. Peters who preached both morning and evening in his church. The Christian Endeavor Society of this congregation supports an orphan at Damoh. Following Easter, the pastor will conduct a series of revival meetings without any outside assistance.

Missionary rallies are being conducted in the following cities this month: Centralia, Jacksonville, Springfield, Decatur, Quincy, Galesburg, Clinton, Champaign, Eureka and Danville. President McLean is conducting the rallies and is being assisted by Dr. A. L. Shelton and C. S. Weaver. Dr. Shelton has been, for seven years, in Tibet, where he has the distinction of being at the most remote missionary station in the world. With his family, he has lived five hundred miles from a post office. Special interest attended his participation in the Springfield rally, on account of his co-operation with Dr. Rijnhart in Tibet, who was for a number of years the living link missionary of First Church, Springfield.

Camp Point Church passed through 1910 with a creditable record. The Sunday-school averaged an attendance of 198. The men's class reached an enrollment of 119 and is now ambitious to reach the 150 mark. There were 145 added to the church, a large number of whom were brought in during the evangelistic campaign conducted by F. A. Sword. This evangelist began his second meeting with the congregation February 5. On this day the Sunday-school had an attendance of 359 and the men's class 118. It was a stormy day or the goal of 400, which had been set, would undoubtedly have been reached. The minister, H. J. Reynolds, who has been with the church for nearly six years, has built up

the congregation until it now numbers a membership of 470. During his pastorate there have been 341 additions, with a net gain of 271 to the membership.

The church at Irving and its pastor, D. W. Conner, are to be congratulated on a short meeting which was recently held. The minister himself did the preaching and was assisted by George A. Butler of Missouri. It was understood the meeting was not for the purpose of gaining accessions to the church, but was frankly undertaken as an educational campaign for the people of the Disciples church, as well as those of other churches in the community. A very unpleasant and unprofitable prejudice was existing among the churches of the town, which Mr. Conner is seeking to dissipate. No preacher appreciating the historic position and attitude of the Disciples, can do a more needed and valuable work than to frankly throw himself into such a situation, with the avowed purpose of uniting, at least in spirit, the various congregations of a city.

The meeting at Decatur Central Church, in which E. L. Powell of Louisville is assisting pastor Lawrence, is meeting with excellent results. The campaign is for only ten days, but the congregations are composed of people from all ranks and churches of the city. Dr. Powell was invited to deliver the annual address before the Men's Club of the First Church, which he did, with an enthusiastic and cordial response from the men, after which the brotherhood attended the services where Doctor Powell was to preach. Sunday, February twelfth, was a glad day for the church. Congregations morning and evening, taxed the capacity of the house, and in the afternoon the men's service was attended by more than six hundred. Up to the last report there had been thirty additions, but the meeting was not undertaken with the purpose of receiving a large number of accessions.

R. V. Callaway of Havana church, is preaching a series of sermons on the New Testament Church. On a recent Sunday evening, the Methodist minister of the city was ill, and the members of his congregation worshiped at the Disciples church. The subject of the sermon that evening was "The Name of the New Testament Church." The house was crowded, close attention was given the sermon and many expressions of approval from the visitors were accorded the minister afterward. Exceptionally fraternal relations are existing among the various congregations of this city. This is partly due to a union effort engaged in by the Methodist, Baptist and Disciple churches during January. The minister and congregation of the Disciple church are fostering in every way possible a Christian attitude. The church there is prospering, having recently wiped out an old indebtedness of about five hundred dollars. The Sunday-school has an attendance of nearly two hundred and an offering of more than \$5.

At Rockford Church, where W. B. Clemmer is ministering, revival meetings are in progress. The pastor is his own evangelist and is being assisted by singing evangelist Garmong, who prior to the meeting was assisting in a union effort in this city. Among the features of the meeting are a question box, a stereopticon and a sunbeam chorus. In the greetings on the first page of the church's calendar, is a welcome to every stranger who enters the sanctuary and an earnest invitation for souls to accept the "privilege" of prayer and praise. We like the word privilege in this connection, better than the word duty which is so often used. It signifies more dignity in the act, shows a more wholesome view by the one who uses it and is much more constraining in its appeal to the unprayerful than is the



word duty. It will be seriously questioned too, whether any one will ever be driven to anything more than a perfunctory act, who yields to an appeal to prayer from a sense of duty merely.

S. S. Jones of Third Church, Danville, in his report of last year's work, gives evidence of being a busy preacher. He baptized 161 persons, officiated at ninety funerals and forty-five weddings. There was a total of nearly three hundred additions to the church. Apparently, the results of 1910 are to be duplicated this year, as during January there were fifteen additions and Mr. Jones officiated at ten funerals and seven weddings. Congregational interest is said to be most encouraging. The Sunday congregations are large and the current expense treasury keeps a balance on hand, with all obligations met.

Danville First Church, took subscriptions recently to clear the church of indebtedness and to make improvements in their building. About \$1,000 was required for this purpose, but the joy of the congregation was so deep in giving, that the contribution amounted to \$1,500, which is still to be augmented by subscriptions from others not present on that day. The depth of joy was manifested not only in the amount of money raised, but in the fact that it came not from a few. A large per cent of the members of the church were represented in the giving and this is worth more than the offering itself. Many a church is prospering, when the total work accomplished alone is considered, but when it is observed how small a fraction of the membership is active in the accomplishment of these results, perhaps a reverse decision should be rendered. Religious zeal is not always determined by large totals. If those totals could be analyzed, there might be revealed a shocking indifference. We have a passion for totals. If we had the same interest for the component parts of the total, we might, many times, estimate our successes as failures, and on the other hand, we might also turn many a failure into a success. It is not enough that we get what we go after. It is equally important that we get it by the right means and by the co-operation of those whose natural duty it is to participate in securing the results. Many a church needs a new financial system.

Stuart Street Church Brotherhood, Springfield, at its last meeting, discussed commission form of government. The chief speaker was Mr. Victor E. Bender, editor of the Springfield News. This new form of government has recently been adopted in Springfield and the men of this church are becoming acquainted, not only with this particular variety of government, but also with more than one hundred men who are candidates before the primaries for nomination for commissioner and mayor. The salary for mayor will be \$4,000, commissioner's salary \$3,500. As a consequence of this, many very excellent business men are allowing themselves to become candidates for official positions. This is however, not only due to the salary but also to the possibilities of good government which are afforded by the new system. It is a hopeful sign when the churches become willing to study a political situation, and to give anxious thought to the proper selection of candidates. H. H. Jenner, minister of Stuart Street Church, is alive to the problems of Springfield, and is assisting his men to battle for ideals in municipal and other governmental affairs.

## Chicago

By Vaughan Dabney.

For its inspiration, fellowship and serious purpose the banquet given the Chicago Christian Business Men's Association on the evening of Feb. 14th, was an ideal one. The association was the guest, that Valentine

evening, of its president and beloved friend Mr. E. M. Bowman, who out of the bigness of his heart arranged this helpful and enjoyable meeting. About twenty-five of the representative men of our church life, most of whom are members of the association, gathered round the large circular table in the Tower Room of the Union League Club to partake of the bounty and fellowship the kind host so graciously provided. The floral decorations, the favors, the cuisine—all were choice and gave silent but effective testimony to the careful preparation for the enjoyment of the guests. And this same thoughtfulness was evidence in the selection by Mr. Bowman of the men who responded to the toasts after the banquet, so heartily enjoyed, was finished. These toasts were to the Chicago Christian Business Men's Association. Mr. Leon Loehr responded to the toast, "Its Success and Its Failures;" Mr. Thomas, "Its Mission;" Mr. Ed. Witwer, "Its Fellowship" and the toast "Its Future" was responded to by Mr. Carl Bushnell. After these remarks, so practical and candid, though hopeful and heartening, a free and friendly discussion took place. This talk-fest, enlivened now and then by gay flashes of repartee, emphasized the unique position and extreme importance of the Association and stimulated the members to work for new material as recruits. Inasmuch as the dues have been lowered to the small amount of \$2 and ministers can now become members, there no doubt will be a larger number of our laymen and pastors enrolled in this organization. In every way the occasion measured up to the standards of the most critical. Some have felt that there was an absence of serious purpose at men's banquets. Not so at this banquet. Funny stories were conspicuous by their absence and an atmosphere of gravity concerning things vital to the welfare of the church pervaded the assembly. Nor were the speakers visionary in their suggestions pertaining to the work of the Association. They sought to indicate the many and specific duties at hand and suggested that by their speedy and efficient accomplishment an assured future would be made possible. However men of vision were not lacking and some spoke of the practicability of what we now consider as mere dreams, utterly incapable of being transformed into realities which will so well foster our cause in Chicago. And then the fellowship! Of course banquets promote this very thing but it is seriously doubted if there ever gathered a more congenial and sympathetic group of Disciples than those present on this happy occasion. The expressions many and spontaneous which revealed the abiding friendship of this group of friends, was by far the most wholesome and invigorating feature of the occasion. And such indeed was the sincere wish of our

host, who called the men together to promote their fellowship. Before separating the men pledged \$50 to help the Women's Jubilee Fund, and \$100 towards the Disciples unpaid share in the running expenses of the Federal Council of Churches of Christ.

### Notes.

The Sheffield Ave. Church is engaged in a strenuous campaign to clear away the debt. It is their hope to succeed this year. This loyal group under the leadership of Will F. Shaw is doing heroic things.

During the past month there have been nearly a dozen additions at Monroe Street. A Christian Endeavor Society has recently been organized. I. R. Lines is leading the church into larger fields of service.

W. D. Endres of the Harvey Church reports progress in the Sunday-school there. The school is thoroughly graded and conducted much after the manner of the public school. Mr. Endres is confident that under no conditions could his people be persuaded to give up their Bethany graded lessons.

Encouraging reports are received concerning the work of Prof. A. W. Taylor at Columbia, Mo. A most hopeful indication of the work is the increase from eight to twenty-six of a class in the "Social Teachings of Jesus." Mr. Taylor also trains a class of a dozen young men, who are engaged in teaching in the Y. M. C. A. Bible classes.

The Young Peoples' Missionary Circle of the Jackson Boulevard Church recently met with Mrs. E. D. Linney for a social evening. Plans were made for the enlargement of the work. All lines of work are showing substantial signs of progress at Jackson Boulevard. They expect to occupy more space soon.

On the evening of Feb. 13 a group of about forty gathered at the home of the pastor of the Irving Park Church, C. C. Buckner, for an evening of fun and entertainment. A delightful musical program was rendered. L. Roy Moore's song was the hit of the evening. Guessing contests and refreshments were also in evidence. A good time was reported by all. Successful in every way—socially, educationally and financially.

The men of Hyde Park recently served supper to a company of about sixty members and friends. Mr. Faddis was the chef. They report a good time and nice amount raised for the work. The Wednesday evening services are proving very attractive and helpful, and groups of half a hundred gather for the fellowship and uplift afforded. On the evening of Feb. 15, victrola records of the great singers delighted the assembly. Mr. Sarvis also gave a stereopticon lecture. On the previous Wednesday evening Miss Lapham, of the Chicago Conservatory of Music, gave a McDowell concert.

## LOCAL OPTION HOSTS SHAKE CAPITAL CITY

Great Demonstration Impresses Illinois Legislators.

Singing "Glory Hallelujah, Illinois Going Dry," one of the delegations marched from the depot to the Armory on County Option Day, February 14, at Springfield. Others were headed by brass bands, one by a drum corps, and others composed of scores, or even a hundred men, walked in orderly procession through the streets. Every train brought large crowds and the interurbans carried vast multitudes.

The delegations were men, with an occasional woman in the ranks. Viewed from an office window, one's emotions were stirred with the patriotism of the men coming, many of them a long distance and at their own expense, to aid a cause. There was nothing selfish in it. It was not like the brewer or bartender, parading to demonstrate their strength and to influence law-makers for the perpetuity of their business. The latter is a commercialism pure and simple. Any man

could be enlisted to join a parade for that purpose, regardless of the kind of man he was, if that were his business.

### Motives Not Personal.

These were farmers, business men, professional men, none of whom were in a business enterprise which they were seeking to save. They were not in it for glory. Combatants of the saloon don't receive much glory. It isn't a popular movement. It offers contumely and derision and defamation. There is no financial reward. Only a few make any money out of it and those get only a fair living. All of its devotees surrender money instead of receiving it, to advance the movement.

The presence of women in the companies that arrived and marched, in some instances with their husbands in the ranks, was not the least impressive part of the demonstration. No one but partisans on the other side,

would condemn her participation, even in the parade, if she wished to be there. She was not there, however, because she enjoyed that sort of demonstration. Doubtless her innate modesty rebelled against it. But her heart and conscience bade her find a place in the ranks and be counted in the fight. And who would take up the sword against a common foe, if woman's conscience did not lead the way? It is her heart, more than man's, which is torn by drunken husbands, sons and brothers. It is her disgrace and suffering which nerves us to the fight. And none will deny her whatever place her suffering and love proposes.

#### Pathos in Women Marching.

There was pathos in the women marching, but the whole procedure itself tugged at one's heart. That men and women, the noblest we have, should be compelled to resort to such methods to accomplish a legitimate and much needed reform, almost staggers our idea of justice and right. But, however we dislike, or do not understand it, our world and human nature are built on that basis. And it is this element of daring and sacrificing for the right, which makes a victory worth while, and to be appreciated when it's won. No cross, no crown. No joy of conquest without the conflict.

No banners or decorations were in the stores or along the streets of the city, except a few rain-soaked streamers left from the Lincoln anniversary decorations. The mercantile houses would have been gaily attired, if 5,000 Odd Fellows or Masons had come to town. Or, I imagine if the Eagles—a fraternity of saloon men—had gathered only a thousand strong, the bunting would have been out. In fact, this is exactly what happened when this organization held its convention not long since in the city.

What is the difference? Is it because one represents a moral issue and the other does not? If so, is it possible that the liquor interest is so powerful as to make it hazardous for a merchant to welcome an innocent company of 5,000 moral men, who, at sacrifice of time and money, come to the city to express their moral sentiments?

#### An Occasion to Be Remembered.

But even without the decorations, it was an occasion to be remembered by citizens of Springfield and visitors from out of the city as well. The capital city has one of the best and largest auditoriums in the state for such conventions. It never has been too small for any convention or other assembly gathered there. Its seating capacity is eight thousand and every available seat in the building, both on the floor and in the balcony, was occupied at the afternoon session. In the evening the same was duplicated.

The crowd was not boisterous, but wholesomely enthusiastic. Every man who spoke, felt he was speaking to a company of live people. It makes you feel good, to hear a good sentiment cheered and see a demonstration in the interest of something worth while. The waving of small flags and clapping of hands when the proper note was struck—and it was struck often—put a thrill in one's soul that does not cease.

#### Eight Thousand Serious People.

No man entered the hall but felt the seriousness of the thing that was being attempted, and that these eight thousand people were serious folk. It looked like a political convention, only there was more decorum, less tumult, and the air was free from smoke. But the enthusiasm was intense. It may be questioned, whether the crowd was electrified by the speaker or whether the speakers were electrified by the crowd. Whichever it was, the effect was there just the same.

Judge Blair who has recently made Adams County, Ohio, famous, by investigation of vote selling, was there with a great speech. The judge is not an orator, but as might be supposed from what he has accomplished, a plain matter-of-fact man. Yet any one

hearing him for the first time at this convention, would go away with the highest praise of his oratorical ability. Some parts of his speech raised his auditors to the highest pitch of enthusiasm.

#### Newspaper Notoriety From Doing His Duty.

He said: "I have had some newspaper notoriety because I did my duty in my county. I received letters from all over the country, from the western to the eastern coast, and from the South to Canada. Merchants, farmers, lawyers, preachers and every class of men save one, wrote commending me for my attitude in the investigation now being pursued," but he said, "I received not a single commendation from a liquor dealer or Personal Liberty League member." Continuing, he declared, "A lot of newspapers and people have been deriding Adams County, but I don't believe there is a county that can stand and measure with it. For forty years, in that rural county, they have been teaching young men to debauch the electorate, and with all the money at their disposal, they could buy only about one-third of the county's voters."

"Adams County had enough manhood to clean itself up. When the other counties wash up, they can be in line with Adams and not before."

Representative George H. Wilson of Quincy, chairman of the dry committee in the House, and who introduced the county option measure in the lower branch of the Assembly, was present, and made a very strong address to the local optionists. He was followed by George W. English, also a representative and leader of the dry Democrats in the House. Mr. English made a clean and stalwart address. He has conviction on the local option question, which makes fighters. He has also intelligence and personality, which easily accounts for his becoming the leader of the minority Democratic faction. His attitude, quite as much as any other one thing, gave assurance to the convention of at least an uncompromising stand by a good company of men toward the bill introduced in the legislature.

#### Preacher-Salon Talks.

An impromptu talk was also delivered by the Rev. Frank G. Smith of Chicago, an independent representative in the legislature. Mr. Smith has the reputation of an orator. He had no need of the reputation. He has voice, thought, emotion and conviction on the local option question, sufficient to compel attention from any respectable company. He recited the visitation of a committee of men to induce him to become a candidate for representative, after he had preached a sermon saying "any man ought to be willing to serve the people in any position where they requested his services" and related the character of his campaign where he persistently laid emphasis on local option. He left no doubt in a single mind, as to the kind of fight he could be depended on to make for the county option bill.

At the evening gathering a resolution was adopted favoring the bill presented by Mr. Wilson in the morning, in the House of Representatives.

#### Attorney-General of Kansas Speaks.

The principal address was made by Attorney General Jackson of Kansas, who furnished valuable information as to the success which prohibition was having throughout his state. In all the addresses, and especially in those of representatives Wilson, English and Smith, there was heavy stress laid on the necessity for sharp and quick action by Christian people in the entire state.

These representatives insist that, while the sentiment in both houses of the legislature was decidedly favorable to the passage of the county option bill, there was good reason to believe it would fall unless the voters of the various districts besiege their representatives and senators with letters asking for an affirmative vote on the same. This is an essential

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part of the program. We must not fold our hands and believe the work is already accomplished. Far from this is the fact. Every voter who reads these lines ought to sit down at once and write his representative, asking a favorable consideration of the County Option bill.

It is not enough that three hundred people attended the convention from the Northwest part of the state, or that twenty-five came from Rockford, or six hundred from Decatur, or that many special trains were run into the city for the local option convention.

The personal letter must be written.

#### Sixth District Conference

The second conference of the Sixth District was held at Champaign in the Y. M. C. A. building on February 6. About 30 ministers and laymen were present. The theme for discussion as at the first meeting held at Tuscola a month prior was the "Care of the Churches."

The occasion of these conferences was the urgent need found in the condition of the churches in this district. Andrew Scott, our district evangelist, found many churches without pastors, some pastors without churches. In some cases revival meetings are held and no shepherd left to care for the new flock. Much better co-operation between the churches could be arranged than is at present practiced. The question was asked, "Can we learn from our more successful religious neighbors?" These and other questions centered about the proposition of ministerial supply.

After much helpful discussion some definite conclusions were reached. It was agreed first that we need a more thorough-going supervision of the churches. To this end it was voted that it be recommended to our annual district meeting that an advisory committee consisting of a pastor and layman from each county be appointed to work in conjunction with the district board.

It was further voted that the district board apportion the churches to make up the deficiency in the evangelist's salary so that he might not be hampered by raising his own money.

Tuscola, Ill. LEWIS R. HOTELING, Sec.



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## Church Life

—Sunday, March 5, affords the opportunity for the whole church to participate in preaching the gospel in heathen lands.

—We proudly talk of the noble work of our missionaries on the distant frontiers. Can any church glory in their work without participating in their support?

—One of the chief problems of the March offering for Foreign Missions is the enlistment of a larger number of churches. Less than 3,500 of our congregations give anything for Foreign Missions. If each preacher would volunteer to enlist at least one other church near him, which is not in the habit of taking the offering, it would be a wonderful aid. We could nearly double the number of contributing churches if that were done.

—Never before has such an avalanche of appeals come from the missionaries at the front. The needs of the work are simply tremendous. The day of opportunity is fully upon us. What we do in heathen lands in the next four years will have great weight in the world's conquest.

Revival services are in progress at Trenton, Mo.

Evangelists Stewart and Wilhite began a meeting at Elwood, Ind., Feb. 5.

Virgil E. Shirley, former pastor at Minden, Neb., has accepted a call to Central City, Neb.



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R. E. Mackey has resigned his charge at Lindsay, Cal., and taken up the work at Marysville, Cal.

W. T. McLain is in a meeting at Herington, Kans., with the pastor, F. H. Schmitt. Much interest prevails and twenty-six have already been added.

F. F. Wyatt, 1304 Waverly Ave., Kansas City, will gladly hold meetings for weak churches and accept the free-will offerings for his services.

The congregation of Central Church, Pittsburgh, Pa., has welcomed to its pastorate, Albert Clegg. Mr. Clegg was formerly pastor at Overton, Pa.

F. D. Butchart, field secretary of Hiram College, addressed the men's brotherhood at Massillon, Ohio, on Feb. 14, on "Education From a Man's Standpoint."

Bruce Brown, pastor of Dean Ave. Church, Spokane, conducted a meeting recently at South Main Street Church, Los Angeles, Cal., with the pastor, L. W. Klinker.

M. R. Ely, pastor at Puyallup, Wash., is leading the work successfully there, all of the departments of the church being well-organized.

Superintendent Robert M. Hopkins reports 579 Front Rank Sunday-schools up to date. Kentucky has jumped ahead of Missouri in this contest.

Claude E. Hill, pastor at Valparaiso, Ind., had as his subject on Feb. 12, "Sermons in Brick and Mortar." W. E. M. Hackleman of Indianapolis had charge of the music at both services.

Chas. A. Little, moderator of the general assembly of the Presbyterian church addressed a union meeting of the brotherhood of First Church and First Presbyterian churches of Vincennes, Ind., after a banquet attended by 200 men.

A rally was held recently at Jackson St. Church, Muncie, Ind., under the auspices of the Foreign Missionary Society. A. McLean, of Cincinnati; E. B. Barnes, of Richmond, Ky., and Guy Sarvis, of Chicago, were among the speakers. This meeting was followed by a similar one at Logansport, Ind.

February 26 has been set apart as church-going Sunday at Massillon, Ohio. At the close of the union meetings held recently there it was decided to launch a church-going campaign, and it is hoped to have church filled on this day. At this service, the value and claims of the church will be presented, with the hope that a permanent increase may be secured.

A city-wide series of meetings is being held in New York City, led by Evangelists Chapman and Alexander. Sterling Place Church, Brooklyn, N. Y., M. M. Ammunson pastor, is cooperating in this campaign. Several hundred churches are engaged in these meetings and already a religious awakening is perceived. Sterling Place Church will follow the union services with a short series of decision services.

Sumner T. Martin, pastor at Rialto, Cal., began a series of sermons on Feb. 12 on "Forward Movements for Men," with the following subjects: "Adult Bible Classes for Men;" "Men's Brotherhood in all the Churches;" "The Laymen's Missionary Movement;" "Men and Religion Movement;" "The Pocket Testament League;" "The Y. M. C. A. and the Christian Conquest Flag;" "New Forces at work for the Reunion of Christendom."

A meeting of spiritual power and fruitfulness has just closed at Tipton, Ind. The minister, G. I. Hoover, was assisted by H. E.

Wilhite of Lawrence, Kan. Mr. and Mrs. Charles Stewart assisted in the singing and personal work. The meeting continued four weeks and resulted in 252 additions, 164 by confession and on the night of the reception to new members twelve more were added. It was the greatest meeting in the history of the church.

A letter from James Nimmo, an elder in the Roxburgh Place Chapel, Edinburgh, expresses the most cordial invitation of that congregation and of other congregations in Scotland to any visiting Disciples from "the states" the coming summer. "We remember," he says, "with much pleasure the great joy we had in welcoming so many last summer during the World's Missionary Conference, and to have a repetition of that pleasure, even in a small degree, will be a stimulus to the churches."

Clay Trusty, pastor of Seventh Church, Indianapolis, Ind., has closed a five weeks' meeting with his congregation with 118 added to the church. Mr. Trusty is beginning the fourth year of his pastorate, 600 having been added during that time. He has held three evangelistic meetings with his church, 108, 181 and 118 being added at these services. The congregation is now taking steps to become a living link in the foreign work. All the work of the church is moving well, and a new building has become necessary.

First Church, Berkeley, Cal., H. J. Luken, minister, had a prosperous year during 1910, as is shown by their report. A total of \$12,778.90 was raised, and \$1,656.40 was given to the cause of missions. Many improvements were made on the property and an indebtedness of \$6,000 canceled. The total membership is now 405, 57 being added during the year. This church supports a missionary in India, an orphan at Damoh and a native evangelist at Bolege, besides being active in local mission work.

"The Poise of American Character" was the theme of an address by E. F. Daugherty of the First Church at Vincennes, Ind., delivered Feb. 22 before the state legislature in joint session at the state house, Indianapolis, in observance of Lincoln-Washington Day. The invitation came to him through the House of Representatives. His speech was a character analysis of the two primal Americans with emphasis on the need of poise in the nation's well-being.

A series of evangelistic meetings began at First Church, St. Joseph, Mo., on Feb. 12, to continue for three weeks. The pastor, C. M. Chilton, will be assisted in the meeting by I. J. Spencer of Lexington, Ky., who has held the pastorate of Central Church there for twenty-two years. Miss Una Dell Berry will have charge of the music. The pastor with a committee has for some time been making preparations for this meeting, and it is hoped that splendid results will be the outcome of this vigorous campaign.

Feb. 12 was decision day at First Church, Davenport, Ia. The officers and teachers of the Sunday-school have been working to an attendance of 350 in the school. A number of prominent workers were present, among them: W. F. Fisher of Des Moines, Iowa, Clarence L. DePew of Jacksonville, Ill. and C. A. Eldridge of Cleveland, Ohio, in charge of Sunday-school work in their respective states. An open parliament was held on Sunday afternoon to which all the churches and Sunday-schools of the city were invited, this being the opening of parliamentary work in Iowa, these workers having just concluded a campaign in Illinois.

Prof. and Mrs. Clinton Lockhart and Prof. and Mrs. E. R. Cockrell, of Texas Christian University, will spend about two months in

Europe this coming summer. Brethren Lockhart and Cockrell will not be in the university next session, but are planning a year in study and travel. Other teachers of the university are also asking leave of absence for further study.

In the H. O. Breeden meeting in El Paso, Tex., a long narrow card bearing the device in large type, "THE RELIGION OF CHRIST IS A RELIGION OF LOVE," is being scattered everywhere in the city.

The church at Columbia, Mo., Madison A. Hart, minister, has had ninety accessions at regular services during the last year, thirty by confession of faith. The church has given nearly \$30,000 in the past two years. Last year a large sum went to the Bible College endowment. This year the total receipts were \$12,800, of which \$6,000 went to clear up all indebtedness, \$2,150 to missions and benevolences. The Sunday-school averaged an attendance of 410, and an offering of \$11.44. It has adopted the graded system and is in fine working order. Mr. Hart's preaching is attended by large audiences—more students than any other church in the city.

D. H. Shanklin, of Normal, Ill., has for the greater part of the past two years been gathering data concerning the preachers and churches of Christ in Illinois that will be helpful to both. Among the items concerning churches given in the directory are: name, location, when organized, names of present members of the official board and clerk, membership, value of church property, seating capacity, how heated and lighted, whether preaching part or all time, missionary offerings, with other information. In addition to the above, the directory will give the names, location, number of years in service and where, of all worthy preachers residing in the state.

The Conference of Religious Workers in State Universities met at the University of Illinois Jan. 31 to Feb. 1, in its fifth annual session. All the state universities of the middle west were represented and many visiting officers of the various educational societies of the principal religious bodies were present. The program was built about the question of the difficulties that are met with in the religious life of university students. The "Disciples" were represented on the program by Dr. H. L. Willett and Dean C. M. Sharp. The latter was chosen president of the conference for the coming year. The next session will be held at the seat of the University of Iowa. The "Disciples" at Urbana under the wise and efficient leadership of Stephen Fisher, are

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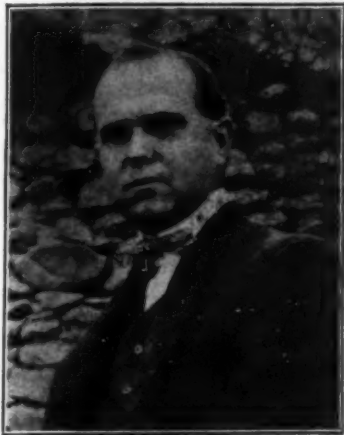
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alive to the importance of their work at the seat of the largest university of the middle west and are rapidly equipping themselves for it.

### A Herald From Afar

Dr. A. L. Shelton and his family have returned from Batang, on the Tibetan border. This is their first furlough. They have served four years at Ta Chienlu and three at Batang, the most remote mission station in all the world. Their station has been located 500 miles from the last post office in West China. Dr. Shelton is now helping in the rally campaign of the Foreign Society. He has a wonderful story to tell. It is worth going hundreds of miles to see and hear this sturdy, modest, missionary pioneer. His field is entirely different from any other. Tibet is the "Hermit" country, the most secluded, exclusive and bigoted perhaps of all. The key that has unlocked this last pagan door has been medical missions. Dr. Shelton's medicine case and operating instruments have broken the prejudice and hatred of these fierce frontiersmen. He has had free access into their villages, their mud houses and their black nomadic tents. As he has cured



Dr. A. L. Shelton.

fevers, set broken limbs, healed ulcers and removed cataracts from blind eyes, he has told the people of the Great Physician. They might have stoned him if he had come to teach a new religion alone, but when he practiced his new religion and gave them healing and tender bodily ministrations, they listened. These wild people on the "roof of the world" love Dr. Shelton. As he rides across the plains and over the mountains on his missionary mule, his coming is heralded far and near. Already a group of converts have been baptized at Batang after three years of service. It took Robert Morrison seven years to make the first convert in China. Our own workers toiled four years at Bolenge, Africa, without results. After a year of change and work among the home churches, Dr. Shelton and his family will return to the field they love. J. C. Ogden and family and Dr. Hardy who went out last year, are now at Batang. Dr. Shelton speaks enthusiastically of the work of his companions. He says, "Brother Ogden's work is the best I saw in all western China."

This quiet pioneer and his noble wife from the stern frontier of Central Asia, resent any suggestion that their difficult field and mud houses represent sacrifice. They love God and love the people, and there are few in the homeland as happy as they are in their ministry of love. But if their task is not heroic, then there is no heroism. Beside their patient, courageous, self-forgetful service, the daring stunt of an aviator, or even the physical exploits of a Peary, fade into insignificance. Our people should thank God for the privilege of opening Tibet and for the pioneers who have made it possible—Dr. Rijnhart, the Sheltons, the Ogdens, Dr. Loftis and Dr. Hardy.

### Good Rates to Portland

Official information has just been received that the railroads grant to the delegates and friends attending the National Christian Missionary Convention at Portland, Ore., July 4-11 the following rates:

From Missouri River points, round trip, with stop-over allowed going and coming and the choice of a different route each way, \$50.00; from Chicago, \$62.50; and from all Eastern points the usual rate added to the Chicago rate.

If parties desire to go by way of San Francisco, or return, by that route, \$15.00 additional will be charged. Rates will be applied to the Canadian railroads either going or returning.

I. N. McCASH,  
Secretary.

American Christian Missionary Society.

### From Keuka College President

As acting pastor of the Keuka Park Church (Free Baptists and Disciples) I supply the pulpit here whenever I am at college over Sunday. This winter we are arranging a number of exchanges with our brethren; one of these was with Benjamin Ferrall of the Jefferson Street Church at Buffalo. He was greatly pleased to get a Sunday off from his regular work and preach before a college audience, while I in turn was permitted to see his great church in operation, and incidentally drop a word for Keuka. That Sunday, despite rain and sleet, with the street a sheet of ice, there were nearly 500 at Bible-school. It is no wonder that these brethren are launching the movement for a new Bible-school plant. With proper facilities, they could have one of the largest schools in this country. I also preached a Sunday evening for Mr. Baker of the Forest Ave. Church, Buffalo, and found an auditorium completely filled, some seated in the aisles. There can certainly be no reason to despair of our work in this state, if these churches reflect a general condition.

V. W. Blair of N. Tonawanda, is in a meeting with Mr. Prewitt of Niagara Falls, being assisted by that "prince of singers," Fred S. Butler. I attended the men's meeting and heard a masterly address by Mr. Blair, on "The Man of the Hour," an address which created such a favorable impression that two of the daily papers printed it in full.

H. H. Moninger and Miss Eva Lemert have been in Buffalo assisting George F. Rand to build up the Delaware Avenue Baptist Sunday-school. It sure looked like Christian union had already come when the writer went into that church recently, and saw three Disciples planning and praying and working for the enlargement of that school. This is the wealthiest Baptist church in Buffalo and has prevailed upon Mr. Rand to accept the superintendency of its Bible-school.

Auburn is rejoicing in the presence of its new pastor, Ira L. Parvin, recently of Sterling, Ill. He seems happy in the choice of his new field of labor and the church particularly proud of the man they have been able to secure. One officer recently remarked, "We consider Mr. Parvin the equal of any preacher in Auburn, in point of pulpit ability."

Arthur Braden is handling the problems of the Central Church in Syracuse, with a strong hand. He is trying to do two things this winter, first to build up the Sunday-school and second to build up the Sunday evening service, and there seems to be no reason why he should not succeed. The problems of "old Central" are by no means few and it is a question which man came out ahead in the change of positions, Mr. Braden or myself. I am discovering here at Keuka that his was not all a bed of roses.

C. R. Stauffer, of the South Geddes Street church is in the midst of a meeting with

H. F. Lutz, as evangelist. This thriving church continues to do a great work.

Keuka College has had a fair deal in Education Day observances. Already a third of our churches in the Empire State have reported an offering. We hope to go to the convention at Buffalo with the report that at least half of the churches have made offerings to this work. Our problem for the next few months is to enroll students for next year, to this we are bending every energy.

JOSEPH A. SERENA.

### Notes From the Foreign Society

Some of the churches are introducing the "duplex" envelope for their missionary offerings. We would advise wherever that is done to launch it with an every member canvass. Without this the plan is not effective and the missionary offerings will suffer. The "duplex" envelope is a handy collection device, but it is not a plan. If your people are canvassed thoroughly for a weekly offering then the "duplex" envelope is a good device to collect the offering. The "duplex" system alone will not solve your missionary problems. If introduced without a campaign and canvass, in the majority of cases it reduces the number of givers and decreases the offering.

The China missionaries write: "You have our prayers for strength as the March Offering approaches. We pray that it will be the greatest yet. Our needs are appalling."

Miss Kate Johnson of Tokyo, Japan, writes: "The friends at home sent Christmas gifts to the Japanese children in our home until they were amazed. They never before received so many dolls, books, gloves, stockings, thimbles, picture cards, etc." Christmas is coming to be a great day in Japan.

Bruce L. Kershner of Manila, writes: "Our mission in the Philippine Islands needs three things. More missionaries, more evangelists and more chapels for the care of the native congregations. We have only four missionary families and two single women in all Luzon. Everyone is overworked. Our force ought to be doubled this year."

Dr. A. L. Shelton is with A. McLean in the rallies. He recently returned from Ba-

### THE CALL OF THE GREAT NORTHWEST.

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tang on the Tibetan border after seven years of service. He has a wonderful story to tell. The people hang upon his words. He is modest and speaks quietly and simply but his story thrills the heart. It is worth going a long way to hear this pioneer from the distant, stubborn Tibetan frontier.

Everyone seems to enter the campaign for \$500,000 for Foreign Missions with enthusiasm. From all sides comes the sentiment: "It ought to be done; it can be done."

The hour is late. The great day of the Foreign Offering rapidly approaches. Let all preparation be conscientiously made. If you have not yet ordered supplies for your church, do so at once.

Stephen J. Corey, Secretary.  
Cincinnati, Ohio.

### Rainier of the Last Frontier

(Continued from page 13.)

ful stillness among us 'dough-boys' when the second inning began while over among the artillery they were cutting up didoes something fierce. "Well, I knew they wouldn't put Car-rigan back in the box for Iloilo an' I had enough inside dope to know that they hadn't another pitcher. Easterly had split his knee-cap in the last game against Capiz an' he was their only other slab artist. But while we waited for the second inning to open up and great gobs of gloom stuck out on our faces we got the surprise of our lives. The umpire walked out and announced a change of battery for Iloilo. Garrison and Rainier; shouts he, and I nearly fell off my seat. You know Rainier, Charley. He's the Y. M. C. A. fellow that took little McBurney's place last Fall, the fellow that got shot up taking in the mail to Mabalacat. Out he stalks in an Iloilo suit and snuggles down behind the bat with a little side action to him that looked good to me. The rest of the team snapped out into position and then a lanky looking stranger walked out to the pitcher's box an' began rapping a new ball against his spikes. He looked a stranger to me all right but close at my ear a cavalry sergeant yelled 'If it ain't our ole friend Bino; How are you, you ole stone breaker?' Then I knew him in a flash. Charley, it was that old 'bino' soak, that bum who used to comb the beaches when he was stationed in Iloilo the last year. Many is the time I'd stumbled on that sport hitting the bottle under the cocoanut trees. Yes, Charley, as sure as the Dhoobie itch, it was old Bino Bill, th' Bottle Buster. But you wouldn't a known him, he was that fixed up, and he had a swing to him that looked mighty nifty an' home-like as he straightened up and looked the first Molo batter in the eye. It was that big Dutch Heitmuller again and if any fellow ever looked like a home-run hitter he did. He was grinning all over himself as he tapped the plate with his club and jerked his cap down over his right eye.

But, pahaw; Charley, there was nothing doing for Dutch. He swung three times and missed the little white pellet worse each time. When he went to the bench the fellows over on the side lines had quit yelling at Bino and the Iloilo bunch let out a yell of joy that made you feel good all through. Well, that resurrected bum fanned three of 'em in a row and when he went into the bench about ten thousand of us poured out buckets of joy all over him and he scraped off his cap twice an' ducked toward the stand. Say, how those ladies did shriek! But what was the use of yelling? Wasn't it eight to nothing against us? Bino might hold 'em down all right but it looked to me the game was gone anyhow. I scowled at that score board hard enough to knock the rim off our goose egg but there it stuck—eight to nothing."

(To be continued.)

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